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Evangelicals worried by "Equality for All"

Marian Van Til

TORONTO, Ont. — Evangelical Christians are expressing mostly negative reactions to the recently released parliamentary study committee report "Equality for All."

Rev. Brian Stiller, Executive Director of the Evangelical Fellowship of Canada (EFC) says the 150-page study has "trivialized religion." Religion may be "interesting" for the writers of the report, asserts Stiller, "but [it's] hardly significant .... The report demonstrates very little awareness of the role religion plays in the lives of Canadians."

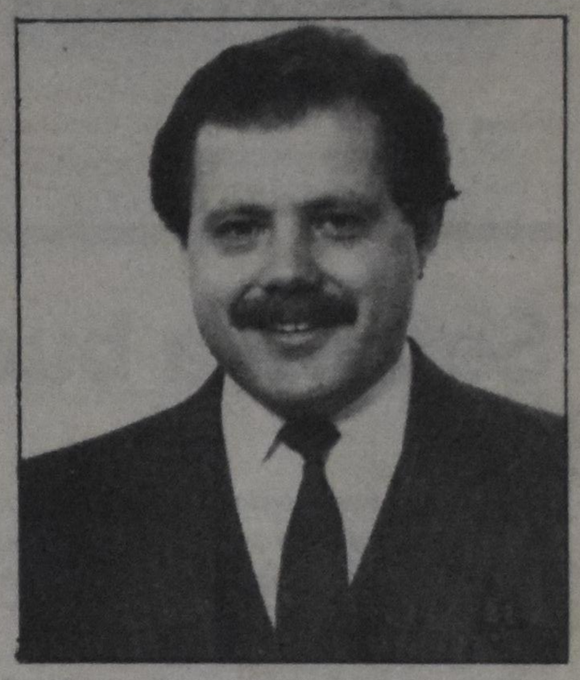
The EFC is concerned that the report has "made faith a totally private matter. The EFC, an association of 20 evangelical denominations, missions agencies, educational institutions and individuals across Canada, believes that the study's authors "don't regard religion as being essential or even important in some jobs ...; the institutional right of freedom of religion hasn't been affirmed or strengthened, and the right of an organization to make religious commitment and life-style *bona fide* job qualifications has not been included."

The EFC disagrees with the parliamentary committee's views that "all groups, even religious groups, must be bound by the same regulations." It also sees the study's 10th recommendation as seeking to add " 'homosexual orientation' to the Canadian Human Rights Act."

The reaction to the report by the Pentecostal Assemblies of Canada (of which Stiller is a member) has been nearly identical to that of the EFC.

Both groups also point out that the report is not all bad. They agree that many evangelicals would applaud "the committee's concerns for the disabled, employer's responsibilities to accommodate religious beliefs of employees, and the rights of individuals

Continued on page 4 ...



The Rev. Brian Stiller, Executive Director of the Evangelical Fellowship of Canada

Thinkbit

Upon the plains of hesitation, bleach the bones of countless millions who, on the threshold of victory, sat down to wait, and waiting they died.

Source unknown

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Radical feminist lesbians influence women's centres

Margaret Griffioen

PICTOU COUNTY, PEI — Many women's crisis centres are controlled by radical lesbian feminists according to Judy Davidson in the February, 1986, *Interim*. Her claim results from her experience as an employee in the Pictou County Women's Centre — a position she eventually lost because she was not "feminist ... and everyone working at the centre must support [lesbians]."

Davidson first learned of the lesbian movement's strong influence amongst radical feminists (many of whom work in crisis centres) shortly after starting her job in July, 1985, as director of a public education program on sexual assault for the centre.

First exposure to radical lesbian feminists

In September of that year she attended the Atlantic Regional Conference for Rape Crisis Workers where she found "alienated women ... many of whom had lost trust and respect, not only for men, but for society in general, and had formed themselves into a strong movement of 'Radical Lesbian Feminists' (as they call themselves)." As the conference progressed Davidson discovered it was a place where the lesbians felt "safe" and could "energize" and "support" one another.

According to Davidson, discussions at the conference concerned the importance of having radical feminists at the core of every centre in order to control hiring and helping others of like mind into the organization. The group was also told that the government was the "enemy" and to "lie, cheat and steal," in order to receive government funds or "better still, it was suggested that alternate financing be sought because governments cannot promote revolution." The "enemy," according to Davidson, was defined as any "person, agency or system who would hinder the lesbian movement."

Continued on page 5 ...

Bernard Zylstra dies of cancer

Bert Witvoet

TORONTO, Ont. — After at least a year of fighting against cancer, Dr. Bernard Zylstra, former President of the Institute for Christian Studies and husband of Josina nee Van Huis, passed away on Tuesday, March 4, at 6 a.m. He was in the Princess Margaret Hospital

Bernard Zylstra was born in Murmerwoude, a small village in Friesland, The Netherlands, on July 3, 1934. His family immigrated to Grand Rapids, Michigan, in 1948. He studied at Grand Rapids Christian High School, Calvin College, Calvin Theological Seminary, University of Michigan Law School and Free University of Amsterdam.

In 1968 Dr. Zylstra returned to this continent to become a professor of political theory at the Institute for Christian Studies. In 1978 he assumed the principalship of the Institute, a position which evolved into the presidency in 1983.

A time of grief and joy

The winter of 1984/85 was difficult for Dr. Zylstra in that he suffered from continuous colds and flus. It was not until mid-June of 1985 that doctors diagnosed terminal cancer.

Bernard and Josina Zylstra's relationship deepened during the eight months that followed the diagnosis. After a few months in the hospital, Bernard's strength rallied, and he was able to spend much time with his wife, whom he said he "Loved more than anyone else in this world."

In the beginning of January this year, Bernard was readmitted to the hospital, when his strength was beginning to fail and he was no longer responding to chemotherapy. He held on till early March, because he wanted to be with Josina to celebrate her birthday in mid-February.

Not knowing whether to pray for healing, Bernard and Josina asked the Lord that they might see four seasons together. The request was made when spring was coming to an end in 1985. Bernard died when winter was coming to an end in March 1986. He and Josina did see four seasons together.

Next week *Calvinist Contact* hopes to carry a two-page feature on the life and views of this beloved leader of the cultural reformation in Canada.

Another look to be taken at Young Offenders Act

OTTAWA, (MCC) — The Young Offenders Act (YOA), which deals with 12- to 18-year-olds and which came into force in April of 1984, has been widely criticized. Now the Solicitor General, Perrin Beatty, has announced amendments that he plans to introduce. These include: (1) giving the police more flexibility in detaining YOs after their arrest; (2) allowing the publication of YOs' names in cases where that would be useful; (3) enabling authorities to better deal with those who violate probation orders; (4) providing authority for dealing with those who involve children under age 12 in criminal activities; and (5) allowing periods of imprisonment to exceed three years in some cases.

Before enacting these provisions Beatty will hold a consultation with about 30 relevant non-governmental organizations. Dave Worth, head of the MCCC work with offenders and victims, says that his main concern is that the provincial governments who are responsible for enforcing the Act are doing so little with its provisions for reconciliation and other alternatives to imprisonment.

In this issue:

Ian Hunter asks "What's wrong with human rights?" p.10
A Protestant condemned to the galleys p.11
Alice Los wonders how the church can help the family? p.12

Calvinist Contact

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Editorial

Setting a budget is not child's play

"In achieving deficit reduction through additional tax increases, the heaviest tax burden falls on individual taxpayers. Sales and excise tax increases and the three per cent surtax on income together make up approximately 3/4 of the total tax revenue measures in 1986/87. On the other hand, there is some tax relief for those earning less than $15,000 per year.

"Corporations are not hit as hard as individuals by this budget. Corporate income tax increases represent approximately 1/4 of the tax measures in 1986/87."

(from ***Budget Letter****, an analysis by Touche Ross)*

I must honestly admit that the matter of national financing of a country has me puzzled. Did the Conservative government hand down a good or a bad budget in February? Representatives of the Canadian business establishment have been fairly positive about the budget. Labour has generally been negative. But then that could be expected. It was a pro-business budget.

"I don't mind paying more," my wife said on budget night, "as long as it is fair." But what is fair? The fact that 3/4 of the tax increase is paid for by the individual tax payer does not tell the whole story. What is the relative ability of the business sector over against the ability of individual tax payers (several million of us) to pay more taxes?

A loaded comment

Everyone seems to agree that cutting the deficit is a desirable thing to do — everyone except the churches, that is. A lot of churches (or perhaps it's more correct to say church leaders) like what Citizens for Public Justice came up with four days before Budget Day. The CPJ proposal, although not adding to the deficit, did not recommend cutting the deficit either. It focussed on taxing the rich and the corporations to produce a $11 billion Social Development and Job Creation Fund.

Instinctively I am attracted to this proposal. What can be more satisfying than to help the poor and provide jobs to prevent poverty. But I am not sure the proposal is realistic. And what bothers me about the way it is presented is the moral superiority it assumes. After the federal budget came down, CPJ publicly attacked it as being "unjust and immoral because it ignores the urgent needs of Canada's 4.5 million poor, it neglects job creation, and it taxes low- and middle-income earners in order to reduce the deficit."

That statement is loaded, and it raises questions. Does Canada have 4.5 million poor people? Poor by what standards? Are upper-income earners not taxed in this budget? Can governments successfully create jobs? But most of all, it raises the question of morality and justice.

I am not saying that Finance Minister Wilson brought down the perfect budget or even a good budget, but an immoral budget? Surely the question is more one of financial insight. Running an economy is no simple matter. And when the deficit keeps piling up year after year, then not wanting to do something about that might be considered immoral and unjust. But I am assuming that no one, neither the government nor CPJ, wants to saddle our children with the bill for our excessive spending.

Keeping the cow alive

If I fault the present budget on anything it is on the fact that it has not cut the deficit enough. The response of the international market vis a vis the Canadian dollar should tell the story. I thank God there is a markct out there that reminds us that we are still not serious enough about cutting our overspending.

I wish that the government had cut its own expenditures more. How that can be done without hurting our social aid and development network is a bit of a puzzle to me. Is the U.S. government spokesman I heard on the radio the other day right in saying that Ottawa could trim a lot of waste as Washington has apparently done?

When I look at the economy of our country, I think of a business. Operating a business involves at least two things. First of all, you need happy and healthy workers to run a business. That point seems to support the CPJ position that we should forget about deficit reduction and create jobs for people and help the poor get out of their hopeless situation. But, if you funnel too much of your profit into paying salaries and wages to make the workers happy, you may end up with a failing business, and eventually a bankrupt business. When that happens, the happy and healthy workers are out of a job. The cow which has not been fed enough and been milked too hard has dried up. Therefore, secondly, you need a healthy business to employ workers. That point supports Wilson's budget in as far as it goes to reduce the deficit.

The question seems to be: where is the balance? How do you keep an economy healthy without neglecting the poor?

Keep the guardrail mended

At this point I think it is important to realize that poverty is not entirely the responsibility of the state. The state must legislate justice, but it cannot legislate righteousness. It would be righteous on the part of the rich to fully share their wealth with the poor, but it is not necessarily unjust that they don't. If they get their wealth by drastically underpaying workers; that's injustice. But minimum wage standards today prevent most of these forms of injustice.

We may not forget either that poverty can be a form of judgment on a society. A lot of Canadian poverty is caused by unemployment, which is more a result of technical development, structural problems, and sad to say, the absence of war. But a lot of poverty results from spiritual poverty, too. Marriages break up, resulting in split and single-parent families; youngsters leave home and get into drug or alcohol habits, which spell inevitable poverty. There is a general breakdown of morality.

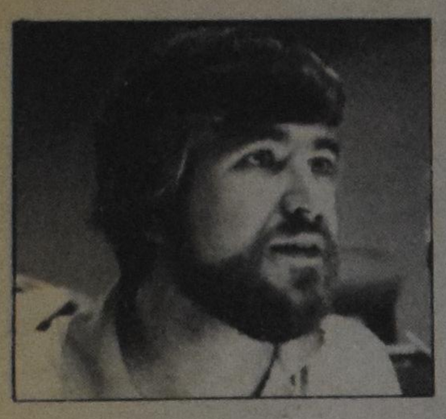
Do these same churches that want the government to forget about the deficit and spend more on social services also prophetically speak out against the immorality that leads to poverty? Have a lot of mainline churches not lead the way in promoting situation ethics and delivering non-judgment preaching? And when that happens, are we not in a situation of the ambulance waiting at the bottom of the hill (church taskforces urging more government welfare) while the guardrail on top of the hill (being a faithful church) is allowed to break down?

While stumbling along

But I am getting off the budget track. What I want to say is that it is difficult to know whether the CPJ proposal is going to hurt the economy in the long run while trying to save the poor in the short term, or whether cutting the deficit more drastically at this time will hurt the poor too much and destroy the social fabric. I am not an expert in economics. But even if I were, I might still be as confused as many experts seem to be.

What I don't like to see happen, however, is that, as we stumble along trying to solve social and economic difficulties, we call those who don't agree with our approach immoral and unjust. Besides being unfair to others, that raises our point of view to a level of infallibility it does not deserve.

JUST A MOMENT/HERMAN PRAAMSMA



"They won because they had the seventh player with them: the spectators."
(Popular sports saying)

Speaking from a rich and varied experience as a "hockey father" with two sons on our local MTHL team, I can say: "Hockey is a wonderful sport." There's speed, action, suspense and colour. Just watching the coaches at times is worth the price of admission.

Of course, I've *always* known that, ever since our family came to Canada in the fifties and I became a devotee of "Hockey Night in Canada" with Foster Hewitt. But now I know first-hand, through the care and feeding of a 12-year-old defenceman and his twin brother, the forward.

The game becomes so much more personal when, sitting in the stands, you observe your own family making mistakes or doing heroic deeds. We feel very intensely, very personally involved. And I say "we" advisedly, for my wife gets so nervous at times that she simply can't bear to watch any longer. When the score is close in the final minutes, and her boys are on the ice, she's liable to close her eyes or get up and leave for a coffee. There are times when we as spectators, together with the other parents, are tossed between hope and fear.

Did you know that the image of the sports arena, with its stands packed with spectators, is found in the Bible to describe you and me? You and I are the *athletes,* according to Hebrews, running the race in a stadium, while in the stands you find our family-in-the-faith, our brothers and sisters in Christ who have gone on before.

Says Hebrews 12: "Therefore, since we are surrounded by so great a cloud of witnesses, let us lay aside every (training) weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus ...."

The saints of the past cheering on, rooting for, being intensely interested in their family which is still "engaged in the contest" here on earth: what a wonderful picture!

I feel a tremendous sense of *continuity* and *encouragement* in that. Maybe at times things get very difficult, and there are moments when even the saints in the stands hold their breath or are tempted to close their eyes. But they are there by the same grace which will enable us to complete the course set before us: the grace of the Lord Jesus Christ, the forerunner, the pioneer and perfecter of our faith

He ties together into one family those in the stands and those still on the field. And the victory belongs to Him!

Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ontario.

Longer Letter

Improve the job of mothering

In her article entitled "Modern Motherhood" (C.C., February 21, 1986), Joyce Geleynse states that "... [stay-at-home] mothers need to realize again the enormous challenge of their jobs and the abundant rewards they can offer." Mrs. Geleynse, however, does not address modern motherhood after that. Instead, she suggests a whole list of activities and hobbies for someone with time on their hands. These activities could just as easily apply to someone who is retired, or an invalid, they have nothing specifically to do with mothering.

Activities with kids

I would like to suggest that constructive nurturing and mothering of children may mean ignoring some of the "labour saving" devices that result in this "free time" in order to recapture some aspects of family life that these devices dispose of. For example, rather than using the dishwasher, do dishes by hand, with the children's help. It may take longer, depending on whether the child is four or 14, but in any case it provides wonderful opportunity for talking, learning songs and teaching responsibility, no matter what age. The same goes for baking, hanging up laundry on the line and various other "menial" chores.

Take time to bake bread or a cake or cookies from scratch. Show your family that these things don't always have to come in plastic wrappers and are often more satisfying and worthwhile when they don't. This also holds for Christmas decorations and birthday cards.

Rather than indulging in a hobby yourself to fill the time, teach the kids a hobby or do a craft. Even a three-year-old loves to paint, collect bugs, or do gardening.

Prepared devotions

The parents who is at home has the responsibility of doing some planning. In our society, the family is the only institution that we feel can get along with no planning whatsoever. Planning may mean checking where you are in after-dinner Bible reading and finding appropriate hymns or songs to go with it. Planning definitely means making sure the whole family gets together at the end of the day (either before or after the youngest is in bed) to pray together and praise God together. I daresay that many children in our circles have never heard their parents pray except at the dinner table. We need to recognize the truth in the old proverb "The family that prays together stays together."

In a society where the family is rapidly falling apart, I would suggest that mothering is not the unfulfilling, boring job which needs other activities to make it worthwhile that Joyce Geleynse suggests it is.

I realize that in this day and age not every family can afford to have a parent stay home with the children. All the more reason for those who can to realize the awesomeness and responsibility of their task. If approached stewardly, the task of mother can be much more than is suggested in this article.

Sylvia Keesmaat-de Jong,
Hamilton, Ontario

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on. A long letter, 500 to 750 words, may be published in the upper right-hand corner of this page provided it meets editorial standards.
Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

Knight not knightly

A few days before I am to attend RCBPA, I read Keith Knight's views as expressed in his "longer letter" (C.C. of 2/28).

What purpose does it serve to publicly fault and pre-empt a fledgling organization that might grow into something worthwhile? The provocative tone is the kind of stuff that many readers will negatively feed on. As Mr. Knight should know so very well, such polemical attacks, especially when carried out publicly, lead to unwarranted division.

For that reason I believe C.C. should screen reader's "longer letters" and refuse to publish some of them. I hope and trust that my first encounter with RCBPA this coming week, will be positive.

George S. Visser,
Sarnia, Ontario

Corrections

Re: February 21 book review of *A Furrow Laid Bare;* the cost of the book is $78.00 (Can.) plus $4.00 postage and handling, not $83.00 + $4.00. (See advertisement elsewhere in this issue.)

The article entitled "The Christian woman in middle-age," which appeared in the February 28 issue of *Calvinist Contact,* was not written by Alice Los as indicated but by Christine Pleizier of Annan, Ontario. The mistake was not ours since the material was sent in under the wrong name.
Editor

Educational reading

I read especially the Dutch section of *Calvinist Contact,* but I read it together with my son-in-law and daughter. We live in the same house. For the rest, *Calvinist Contact* is or provides educational reading, based on the Bible. May it be a blessing to many and may many subscribe to it. I will try to pass on your subscription offer.

A former, elderly reader of
De Wachter,
Whitby, Ont.

C.C. subscriptions to go up five cents per week

Since the fall of 1983 our one-year subscription rate has been $22.50. But the effects of inflation have been leaving their mark (e.g. increase in cost of newsprint, higher postal rates).

So it had to happen, sooner or later: *Calvinist Contact's* subscription rates will increase slightly on **April 1.**

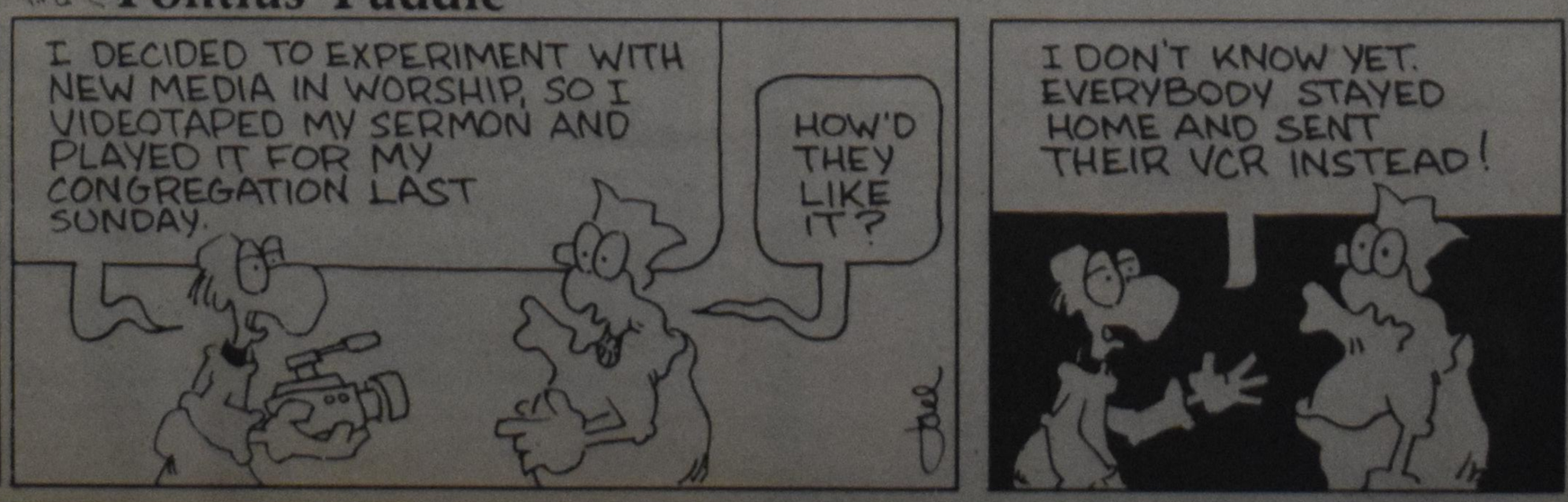
We feel that the increase is modest. It works out to just over five cents more per issue. We trust that our faithful C.C. readers understand.

Effective April 1, 1986 the new C.C. subscription rates will be:

	Canadian Subscribers	U.S. Subscribers	
6 months	$15.00	$13.50	Overseas Rates: Airmail - $90.00
1 year	$25.00	$22.50	Surface - $45.00
2 yrs.	$47.50	$42.50	
3 yrs.	$70.00	$62.50	

Stan de Jong,
Manager

Pontius' Puddle


I DECIDED TO EXPERIMENT WITH NEW MEDIA IN WORSHIP, SO I VIDEOTAPED MY SERMON AND PLAYED IT FOR MY CONGREGATION LAST SUNDAY.
HOW'D THEY LIKE IT?
I DON'T KNOW YET. EVERYBODY STAYED HOME AND SENT THEIR VCR INSTEAD!

News

Evert van Benthem again wins 1986 skating marathon

Stan de Jong

Note: *Our good friend Jan Kalma of Drachten, The Netherlands, did us a real favour by sending us copies of the February 26 issues of* **Friesch Dagblad** *and Leeuwarder Courant. He had stood in line for more than an hour and then handed the papers to Mr. Geertsema from Chesterville, Ont. who was on his way back to Canada. All because of that renowned Eleven-Cities Skating Marathon (Elfstedentocht) which, believe it or not, took place again this year. The winner: Evert van Benthem, the enormously strong 27-year-old farmer from St. Jansklooster (Overysel) who had also won the 1985 race!*

Thousands at the finish in Leeuwarden

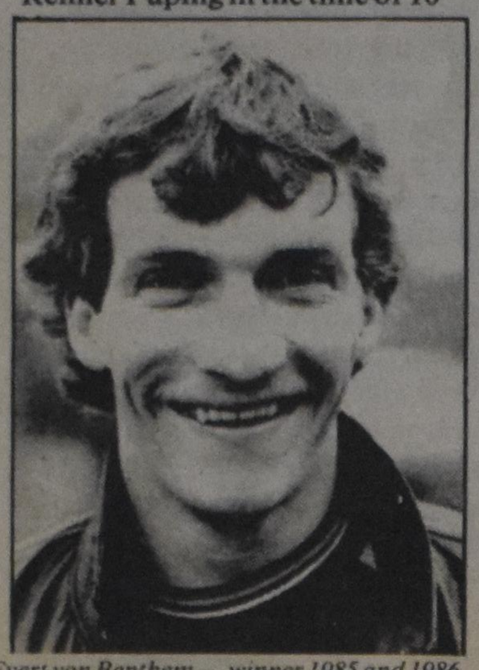
LEEUWARDEN, The Netherlands — It had happened only 13 times before (in 1909, 1912, 1917, 1929, 1939, 1940, 1941, 1942, 1947, 1954, 1956, 1963 and 1985).

To hold this fantastic Dutch skating event requires prolonged cold weather and solid, safe ice. Since the 1963 Eleven-Cities Tour (won by Reinier Paping in the time of 10 hours, 59 minutes in extremely cold conditions) it had been impossible to organize it. Anyone familiar with the often mild winters in The Netherlands understands this.

But then came 1985! Some 16,000 people started the 200 kilometer race and 12,999 completed the course (in 1963, 10,007 started but only 156 finished!)

Winner of the 1985 race: Evert van Benthem in a record time of six hours, 46 minutes, 47 seconds.

But who would have thought that Wednesday, February 26, 1986, would see the day of the 14th marathon?



Evert van Benthem — winner 1985 and 1986

A gruelling race

It's a tour for strong boys and girls, men and women, even grandmothers and grandfathers. Most do it for fun. But for the racers who participate, it's a titanic struggle.

The distance is some 200 kilometers (120 miles) over frozen canals, rivers, streams and lakes. Trouble is, you can't skate all the time. There are places where you have to get on land and walk from one ice surface to another (this is called "klunen"). If you're good in "klunen" you stand a chance. If not, you may as well forget trying to be in the top 10, let alone win.

Then there's the bitter cold wind, the bridges you have to either cross or go under, the compulsory control stations, the need to eat and drink, and, yes, don't forget calls of nature ...

But once you're on the ice, and see the enthusiastic crowds with tens of thousands cheering you on, you go. You start in Leeuwarden (racers take off in the dark before 5 a.m.), then to Sneek, IJlst, Sloten, Staveren, Hindelopen, Workum, Bolsward, Harlingen, Franeker and Dokkum.

In Dokkum you turn around and on the same river (Dokkumer Ee) you meet those who are behind you and are still on their way to the Dokkum control station. Then on to Leeuwarden, the capital city of Friesland, to the finish.

Evert (with head wound!) first and all alone

Last year, Evert van Benthem came across the finish line just ahead of Henri Ruitenberg and Jos Niesten.

On February 26 of this year, in a grandiose display of strength, he left everyone behind and came in alone. His time: six hours, 55 minutes, and 17 seconds, just a little slower than his 1985 record time.

The strong Rein Jonker — a Frisian — came in second, 69 seconds behind the winner. Last year he was fifteenth.

Henri Ruitenberg came in ninth, nine minutes and eight seconds behind Evert. A fantastic feat given the fact that for long distances he raced on one skate with a chipped blade!

Jos Niesten — third in 1985 — had to be taken to the hospital in Harlingen, after he hit two other racers who had fallen on the ice. Fortunately, he was not badly hurt, only his arm had come out of joint.

Amazingly, upon arrival in Leeuwarden it was found that Evert van Benthem had a fairly deep gash in his head. He had hit his head hard against a bridge when he didn't duck fast enough. He, too, required medical care and needed to be stitched up.

Crown Prince Willem Alexander participated

The eldest son of Queen Beatrix and Prince Claus, Prince Willem Alexander, also registered but under another name. To the organizers he was known as W.A. van Buren, a not uncommon surname found in the Dutch Royal family. He left Leeuwarden with some 100 others at 6:45 a.m. Close to his side was the inevitable guard, a detective with the state police. At this time we do not know whether Willem Alexander made it to the end.

Interesting facts

- Reportedly, more than eight million people in The Netherlands were glued to their T.V. sets during the morning of February 26th.
- President J. Sipkema of the "Vereniging De Friesche Elf Steden" (Association of the Eleven Frisian Cities) first announced that he doubted the race would be held this year. On February 24, noting the cold weather front, he changed his mind. More than 16,000 association members (only *they* could participate and obtain a starting card) were jubilant. They had only two days to get ready!
- Evert van Benthem wore number 13 during this year's race. He laughed about those who are superstitious about those things. Not only did he win the 14th Eleven-Cities Marathon, he also decisively won three other long distance races held just before February 26th.
- A total of 45 starting cards were issued to association members 70 years and older, among them two women.
- Almost one hour after Evert van Benthem's finish, the first female racer arrived. Her name: Tineke Dijkshoorn-Olsthoorn who hails from Schipluiden.

Nederlanders!

U kunt nu voor het eerst vanuit het buitenland deelnemen aan de verkiezingen voor de Tweede Kamer der Staten-Generaal op 21 mei 1986.

Uiteraard wilt U graag gebruik maken van Uw stemrecht en Uw stem niet verloren laten gaan.

U kunt zich als kiesgerechtigde laten registreren voor 24 maart a.s., dat wil zeggen dat Uw formulier op die datum door de Rijksinspectie in Den Haag moet zijn ontvangen.

Een kiesregistratieformulier kunt U aanvragen bij:

Nederlandse Ambassade te Ottawa of het Consulaat-Generaal te Toronto adres:
Suite 2106, 1 Dundas Street West,
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Evangelicals worried

... continued from page 1.

to observe religious holidays." Their concern is that those religious freedoms do not seem to extend to faith *communities*.

Among the 85 recommendations in "Equality for All" are (1) the abolition of a mandatory retirement age; (2) better parental leave at the time of child birth; (3) greater recognition of common law arrangements as the legal equivalent of marriage; (4) various pension improvements for surviving spouses, homemakers and others; (5) eligibility by women for more positions in the Armed Forces; (6) the removal, in immigration law, of some of the barriers against disabled people or those with impaired health.

News

Pressreview

Carl D. Tuyl

The budget! There is nothing left to say about it, and I shall resist the temptation to recall lessons in economy. May Michael Wilson sleep well, and no pests invade his house.

The Liberal Party looked like a family in domestic disharmony. Police officers know that those are often the most dangerous calls to make. Domestic disharmony can be very bloody. So was this one in Quebec City. Montreal's *La Presse* headlined: "John Turner — a leader on borrowed time." By resigning his seat in parliament John Chretien has become what John Turner used to be: the Prince of Wales of the Liberal Party.

Much has been said about the difference between Canadians and Americans, and I think that I have found the perfect illustration to clarify that difference. When the test of the cruise missile failed, our Associate Minister of Defence, Harvie Andre, announced in the House of Commons that a U.S. Air Force cruise missile had crashed. In contrast, a U.S. military spokesman said that the weapon "impacted with the ground prematurely."

Cabinet ministers, P.C. members of the House, and even the Prime Minister himself spread out over the country like ketchup from a toppled bottle to come to the defense of the budget. This was the time for all good men to come to the aid of their Minister of Finance. Prime Minister Mulroney was in Kitchener, Ontario, where he spoke about more cutbacks in federal spending.

And let's not forget the Navy. They arrested a 200-foot Panamanian fishing trawler with a Korean crew for fishing in Canadian waters. Hands off our halibut, eh?

I think it was Churchill who said that he did not want to preside over the dismantling of the British Empire. Piece by piece, though, like farm equipment at an auction, the Empire vanishes. The latest dominion to repatriate its constitution was Australia where Rotarians now open their weekly meetings with singing: "Advance, Australia Fair" instead of "God Save The Queen."

The world watched the congress of the Soviet Communist Party. Here are some facts and figures about the Party that you would never find out if you did not read *Calvinist Contact*. In that nation of 278.7 million people, the Communist Party has 18-million members, yet it holds all political power in the land. The congress is supposed to be the supreme body in the country and consists of about 5,000 delegates chosen by party organizations throughout the Soviet Union. The Congress is normally convened every five years to approve Party programs and long-range policies. It is the Central Committee of more than 300 members, chosen from congress delegates that meets twice a year. This Central Committee elects members of the Politburo which is where the real power lies. The Politburo has a dozen or so voting members, and they meet once a week. The day-to-day decisions are taken by the Secretariat which is headed, of course, by Gorbachev as General Secretary. It all sounds vaguely presbyterian to me.

The Philippines is trying to get back to the order of the day, and the exiled president trying to hang on to his stolen money. There were riots in Egypt, where inflation runs at 20 per cent and poverty is common.

The world lost another voice for peace with the violent death of Swedish Prime Minister Olof Palme. Others, so I believe firmly, will carry on the torch of hope and work toward the time when swords shall be beaten into plowshares. The Prince of Peace blesses their labours and promises them that they shall be called sons and daughters of God.

I await with anxious anticipation the arrival of the robin who established our backyard as his territory. Hurry up, will you, wherever you are; we need some symbols of hope. And in your never-failing mysterious itinerary we know that we touch the power of your and our Creator. So hurry back!

Carl Tuyl is pastor of the First Christian Reformed Church in Kingston, Ontario.

Radical feminists influence women's centres

... continued from page 1.

After sitting through more sessions describing how the lesbian movement must stick together and gain strength, Davidson left the conference early, having expected "that it was to educate workers involved with sexual assault victims." (Davidson adds that a Secretary of State Department request to send an observer was denied by the conference. The delegates "obviously felt that a greater freedom had been created ... at times ... the government was presented as part of the enemy.")

Lesbian control at Pictou

When Davidson returned she found that her "non-alignment with the pro-radical feminist perspective, and her assertion of Judeo-Christian ethics invoked the displeasure of one of her co-workers." This woman considered Davidson a personal affront to her own lesbianism.

"I was told that I had to be totally supportive of all causes with which the Women's Centre involved itself — including abortion counselling and lesbianism. This was an extreme departure from my job description, to which the government gave support and public funds."

After asking for clarification on the centre's policies on these issues, a meeting, chaired by two lesbians who had attended the conference, was called and a consensus reached by the leadership. The members felt it was time they took some "risks in the community — by forming lesbian support groups ... and that, in their view, being truly feminist means being totally supportive of pro-lesbian choice." Davidson told the group that her personal beliefs prevented her from supporting such a stand on lesbianism and their stand on abortion.

This resulted in members calling her "judgmental" and "not feminist" and suggesting that she should not work at the centre's leadership produced more pro-lesbian sentiments.

"I left the meeting early," said Davidson, "after stating that I was hired to do a job in which these issues were supposed to have no significance, and that they had not been included in our grant proposal to the government. I said that I would not resign and the Collective [leadership] would have to assume responsibility for any action taken against me."

The centre offered Davidson a proposal whereby she would work from her home, not the centre (where lesbians "could not feel safe and supported with her") and no longer be required to attend centre meetings. As well, she would be supervised by a Women's Centre member — that person turned out to be a lesbian who had previously refused to work with Davidson at the office.

Davidson responded that this was discrimination. "I could not agree to working at home: my job could not be done in isolation." Furthermore, Davidson refused to retract or apologize for anything in a report she had given her pastor which outlined her experiences at the September conference and her concerns that government money (given to the centre) had been used to promote a hidden cause.

"I was told that the Secretary of State had given the money to the centre to do as they saw fit and that the department would not support any of my complaints since 'they were on [the lesbian group's] side.'

"Upon my refusal to retract my statements, I was told that the Women's Centre had no choice but to terminate my employment."

("Unfortunately, Judy Davidson's experience is not an isolated one. It raises such questions as why government funding is given to such organizations, with no close scrutiny to assess the correct use of public funds ... Further, it serves to warn women to pay careful attention to the ideological views of an organization before they give their support to one segment of a program." Interim).

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Church

Marian Van Til, page editor

Churches silent on new divorce law

OTTAWA (MCC) — In late January the House of Commons passed a package of laws on divorce and related matters. The new laws reduce the required separation period from three years to one year before a divorce can be granted on a no-fault basis. (If either party wants to prove that the other party is at fault, e.g. committed adultery, then a divorce can be granted even sooner.)

Significantly, few church groups raised objections to the change. One who did raise concern is John Reimer, M.P. In the Parliamentary Committee studying the bill he said: "If the goal is family stability, we must build in sufficient time for both mediation toward reconciliation wherever possible and for proper, calm reflection and analysis ... I think a divorcee needs time to recover emotionally and mentally from a previous marriage. The divorced person needs time to realize his or her own responsibilities as to why the earlier marriage failed. Rushing the process, which I humbly submit we are doing by changing from three years to one year, will simply result in taking its toll on weak first marriages and on second marriages, thereby detracting from our goal of family stability."

Bush

African mornings are beautiful
They come gradually, quietly
Creeping so you can never quite tell when they begin
The crickets stop first
Then it's still
Suddenly a monkey's howl shatters this silence
And if you're quiet you'll hear him shake his fur
To rid it of the dew
Looking out, you begin to see shadowy silhouettes
Slowly, a golden light across the land
Down from space so far away
Crimson covers the sky, a little puff of cloud turns ember
In colour
Cracking the dawn, a rooster crows
A dog barks in the distance — another rooster crows
"Get up now and leave the town"
Stroll down misty paths and you may see a bush cat
Caught out too late at hunting
Or maybe a deer, quietly nibbling some tender green shoots
A mouse scurries in front of you
A bat flies over you on its way to slumber
You come to a stream, sparkling and cool
Plunge in your hands
Refresh your mind
It's Africa!
It's beautiful!

Matthew Kortenhoven is the 17-year-old son of Christian Reformed Missionaries to Sierra Leone, Paul and Mary Kortenhoven.

Church News

Christian Reformed Church

Called

— First, London, Ontario, Rev. Gordon Pols of West End, Edmonton, Alta.

Classis meeting

— Classis Toronto will meet in regular session on May 22, 1986, at 9 a.m. in the Alliston CRC. Deadline for agenda material is March 31, 1986.

Henry Lunshof, Stated Clerk

Classical financial aid available

— Students in Classis Quinte who are studying for full-time ministry in the Christian Reformed Church are invited to apply for financial aid. (Those currently receiving aid must reapply.) Contact Rev. Charles Cornelisse, 563 Braeside Crescent, Kingston, ON K7P 1G6. Deadline is April 15.

Rime or reason

Pastor Pete, having a call,
sought counsel from elder Ben
who advised, with tongue-in-cheek,
one doesn't shoot a laying hen.

Klaas Sis

We are pilgrims on the way,
and this I see, good lass,
that not all of us, per se,
can expect to travel first class.

Sy Nodd

Pastoral Pondering

Worshipping with bodies, hearts and minds

Peter Nicolai

In my younger days (not all that long ago) my friends and I would occasionally "chase" girls in a community a couple of hours from home. The boys in that town didn't like that much, but that's another story.

I meant to tell you that whenever we visited that town on a Saturday night, we'd be sure to find the girls at home — with their hair up in curlers. Saturday night was the night to prepare for worship, you see. The curfew was early and any courting boys would be sent on their way by 10 p.m. at the latest.

I suspect we find that a bit quaint today. The girls in my home don't know what curlers are. The manner of curling hair has gone the way of the hoola-hoop; it's not the style anymore. That doesn't matter; but I'm afraid the practice of preparing to worship has also fallen into disuse.

The early Saturday curfew did, at least, recognize that God's people ought to prepare to worship. A good sleep and a few moments of silence and prayer (while wide awake) before worship is certainly an honourable practice.

What a drag!

I do wish Reformed people, young and old, would exercise more wisdom in their late evenings. Saturday nights are too often too late! Nobody can worship properly when they've had to drag themselves, half-asleep, out of bed.

Little wonder that so many don't have the energy, the will power, and the determination to make it to the second service; they've hardly had the stamina to make it to and through the first. If they managed to stay awake, that is, if they kept their eyes open through the service, their minds wandered all over God's good creation. We can hardly expect God to be pleased when we're only "half-there" in worship.

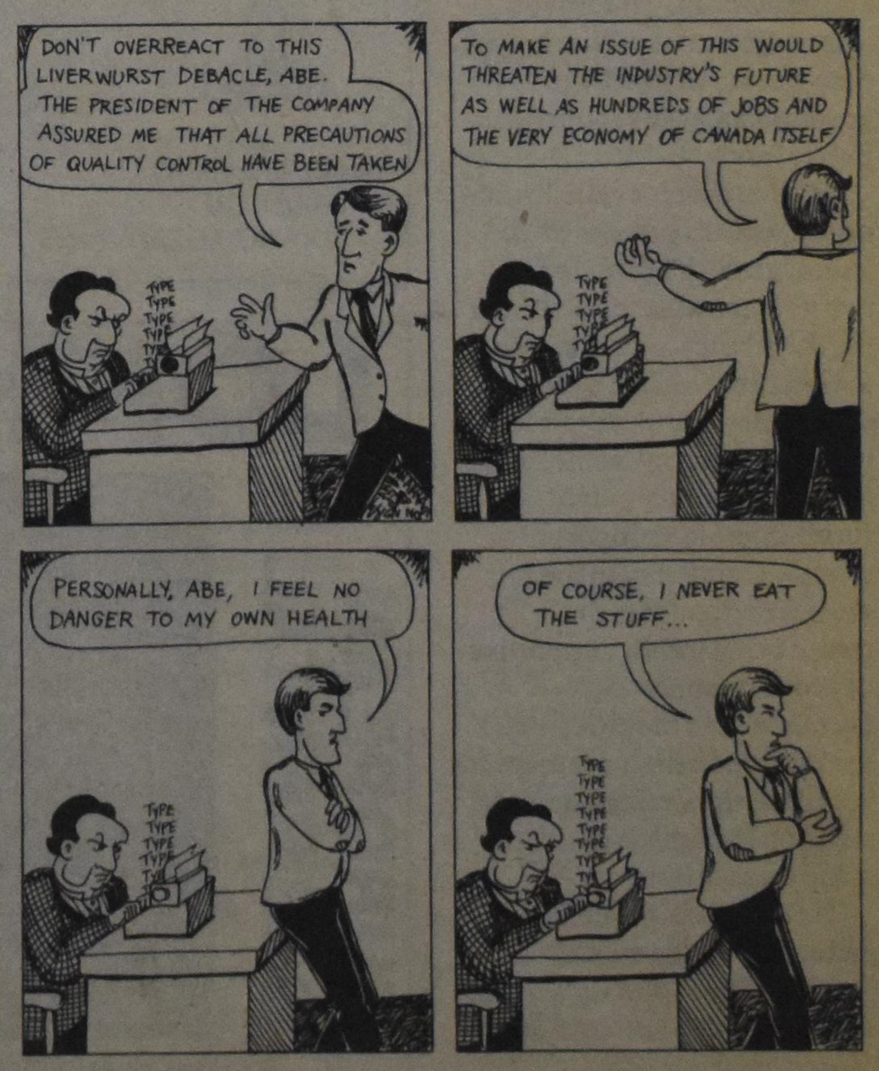
There are other factors that lead to lack-lustre, half-hearted worship, of course. But not being *physically* prepared too often contributes to poor worship habits. Why do some complain "it doesn't do anything for me?" Worship has always been something we *do*. And we can't *do* worship anymore than we can do any activity if we're not physically fit.

Blurry, blood-shot eyes and a groggy mind are not sacrifices acceptable to the One who calls us to worship. A life that has become weary in well-doing is one thing; a body that is so exhausted from the indulgence of self that it can't worship fittingly is another thing. The Lord happily accepts the first and sadly rejects the other.

Come, let us worship with bodies, hearts and minds dedicated to the Lord, who calls us, His people.

Rev. Nicolai is pastor of Second Christian Reformed Church, Brampton, Ontario.

Kuyper's Kapers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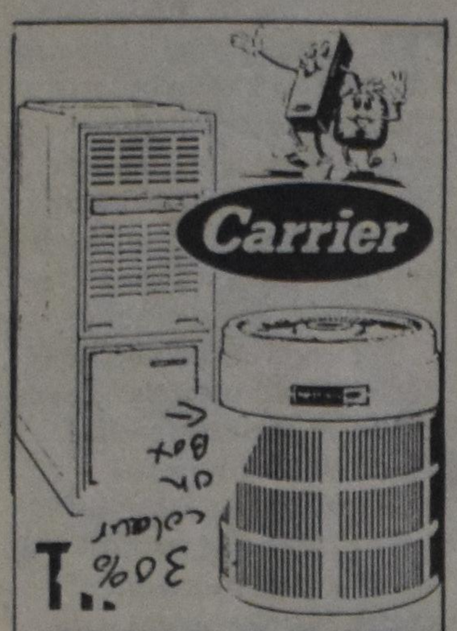
OF COURSE, I NEVER EAT THE STUFF...



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Presbyterian comment

Whither the moderator?

Robert J. Bernhardt

For some years now there has been uneasiness within the Presbyterian Church in Canada with respect to the office of Moderator of the General Assembly. Officially the moderator is elected simply to chair the sessions of the annual meeting of the general assembly. The moderator has no independent authority to act or speak on behalf of the church. However, anyone in such a role is frequently called upon to bear the greetings of the denomination at church and community gatherings.

Over the years this ceremonial function of the office has grown considerably. Eighty years ago the moderator in the Presbyterian Church in Canada chaired the meetings of the assembly and then at the end of the week-long meeting went home to resume his normal duties and activities. In the course of the year until the next assembly he would no doubt represent the Presbyterian Church at some gatherings in his own area of the country, but that was seen as a relatively minor responsibility.

The time then came when it was thought that it would be a good idea to use the moderator to encourage the constituency of a church which had many of its members spread out in small often isolated congregations across the country. The result was that the moderator began to spend a couple of months during the year touring the church.

Unwritten pattern develops

It became the unwritten but usual pattern for the moderator one year to concentrate on the eastern sector of the church (Ontario and east) and the next one to go west (Ontario and west). This seemed to meet the need and the overlapping in Ontario recognized the high concentration of Presbyterians in sectors of southern Ontario. Also, in some years, when special events were occurring on one of the overseas fields on which the church was engaged, the moderator would be sent to visit and represent the whole denomination.

The experience of having a visit from the moderator gradually caught on. Requests for his presence at various special events began to intrude upon this east/west alternation from year to year. Aided by the increasing facility of air travel, it came to be the custom for every moderator to visit both eastern and western sectors of the church. Overseas travel also became more frequent.

The reality now is that a moderator is expected to spend virtually all of his time until the next assembly being moderator. In addition to trips to a variety of locations within Canada, every moderator in recent years has made some sort of extended overseas excursion on the church's behalf.

No independent authority

There are problems associated with this process. Though he may be aware that he has no independent authority to speak in the name of the Presbyterian Church in Canada, representatives of the media are not aware of that. On frequent appearances on local radio and television programs the moderator is invited to voice the viewpoint of the church. On those issues on which the general assembly has adopted some statement, the moderator can speak with the church's authority. On other issues he must make clear that the opinion he is expressing is his personal one and does not have the endorsement of the church.

There are hints that the role of the moderator may undergo some further changes in coming years. Though yet softly spoken, there are several sorts of comments and challenges being expressed.

Some believe that the moderator should be given greater latitude in speaking on behalf of the church. At least two moderators in the past 15 years have publicly expressed some sympathy for that idea. Frankly, however, that notion doesn't appear to be gaining any depth of support in the church.

Over-exposure

A certain stewardship concern is expressed from time to time about our present use of the moderator. Is it a valid use of a year out of the life of an individual who presumably has much of value to contribute to the church? Understandably, not all moderators are equally skillful at the rather esoteric art of public relations that is expected of them. There is also the question of the use of financial resources to send someone about the world doing a job for which he may not be especially well-equipped simply because he was elected moderator of the general assembly.

Also, it doesn't seem as though a visit by the moderator is regarded as such a prestigious thing as it once was. Perhaps moderators are suffering from over-exposure. More than one presbytery of the church, when told of the coming visit to the area by the moderator, has struggled to find something for him to do to put in his time.

Perhaps the Presbyterian Church will gradually find more creative ways to allow future moderators to use their individual and particular skills in the service of the church.

Perhaps we should take some pages out of our past and simply allow most of our moderators to go home after the assembly and, with only a few interruptions, resume their normal service in the church. Presumably when the church elects someone to the office of moderator it is expressing respect for and confidence in that individual. Perhaps one of the ways of showing that respect is not to exact a mandatory year of servitude which may not be in the best interests of either the individual or the church.

Note: I have chosen to use the masculine pronoun throughout this article. Though it is now possible for a woman to be moderator, the Presbyterian Church in Canada has yet to elect its first female Moderator of the General Assembly.

Robert Bernhardt is pastor of the Chalmers Presbyterian Church in Hamilton, Ontario.

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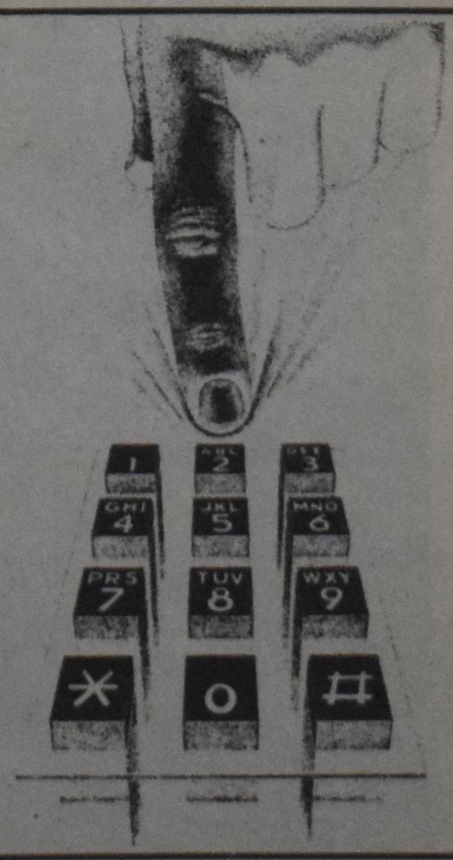

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Education

Henry de Jong, page editor

Friendship: a ministry to the mentally impaired

The education department of CRC Publications, an agency of the Christian Reformed Church, has now completed materials for the final year of a three-year religious instructional program for the mentally impaired. These materials were produced as part of the educational ministry of the Christian Reformed Church.

"Although there is only a limited market for such materials," according to Rudy Hulst, office manager of the Christian Reformed Church's Canadian denominational office, "and expenses for such a project are great, the project was undertaken because we are committed to ministering to the needs of all people and there just isn't any other suitable material available on the market place."

The material is receiving a very wide acceptance on an interdenominational level, but sales alone will not recover the costs of producing such a program. A Canadian Friendship Foundation has been established to give some financial support as well as assistance to establishing *Friendship* groups across Canada.

The ever increasing interdenominational acceptance of the *Bibleway* church school curriculum materials also helps to subsidize some of the costs. The *Bibleway* covers curriculum needs from three years old through adult life. New materials are being produced every year particularly in the area of youth and adult needs.

With the addition of the *Friendship Series*, it makes the *Bibleway* one of the most comprehensive and complete sets of Church School curriculum available.

Anyone interested in receiving additional information on the *Friendship* materials or on Friendship Foundation should contact Rudy Hulst, Box 5070, Burlington, Ontario L7R 3Y8; telephone: (416) 637-3434.

HDJ

One more reason for Christian education

6. Christian schooling is the best hope for transforming society.

Jesus tells us, "You are the salt of the earth ... you are the light of the world." (Matthew 5:13,14)

Society is to be influenced and guided by Christians! But why aren't we doing this more today?

I think the largest reason is our meek acceptance of secular education all the way from kindergarten to the university Ph.D.

School is where we learn to *think*. It's where we learn how to *work* and *relate to others* and *influence the world*. But if that whole process excludes God's own viewpoint in Scripture for 12 years, our Christian witness grows accustomed to being mute and it remains *un*educated, never growing beyond the "Sunday School" level. Our lamp is "put under a bushel," and salt loses its saltiness and is "no longer good for anything." (Matthew 5:13,15)

Christian parents sometimes say they want their children to "be salt and light" in secular schools. But how much salt and light can *untrained, silent* Christians be?

Must we not rather train our children in Christian schools that they may become salty and brilliant lights to transform a society wandering in darkness?

Wayne Grudem, Trinity Evangelical Divinity School. Quoted in the Calgary Christian School Newsletter. (See the February 21 issue of Calvinist Contact for the first five reasons.)

Survey finds significant teenage alcohol experimentation

A Health and Welfare Canada study of 33,111 students aged nine, 12 and 15 found that 2/3 of 15-year-olds drink at least once a month and 40 per cent at least twice a month.

The study, released to the news media by Health Minister Jake Epp on February 6, indicated that:

★ Over 10 per cent of the 12-year-olds and over 25 per cent of 15-year-olds smoke cigarettes.

★ Nine-year-olds averaged 13 hours per week of television viewing; 12-year-olds spent an average of 18 hours per week in front of the TV set, and 15-year-olds spent 15 hours per week watching television — twice the amount of time they spend reading.

★ Forty per cent of grade 10 students reported that they learned about sex from friends; 26 per cent from parents and 26 per cent in school.

★ Eighteen per cent of 15-year-olds and 23 per cent of 12-year-olds felt marijuana should be legalized.

★ Approximately half the young people do not eat a balanced diet; about a third of these surveyed did not eat vegetables daily; and 20 per cent of the oldest students rarely ate breakfast.

Reprinted from an Ontario School Trustees Council Education Report.

Calvin College broadens exchange adjustment to include all Canadian students

GRAND RAPIDS, Mich. — The Calvin Board of Trustees has approved a new policy regarding the Canadian Exchange Adjustment that makes the adjustment available to all Canadian students. The new policy will be implemented starting next school year.

Adjustments will continue to be determined as before for students who qualify for a Canada Student Loan or need-based aid from Calvin; that is, Calvin will provide a grant to cover approximately one-half of the additional cost resulting from the exchange. Students who did not qualify previously will now receive a rebate which is the same as the average amount awarded to other students.

Adjustments for next year are expected to range from a minimum of approximately $450 to a maximum of approximately $950 for students who qualify for need-based aid. For those who do not qualify for need-based aid, the adjustment is expected to be about $600 to $650. Final figures depend upon what happens with the exchange rate.

Calvin also wants Canadian students to be aware that they can always exchange their money at Calvin's Business Office for the current exchange rate. They are encouraged to do this rather than to make the exchange at the border or at a local bank where they may be charged a service fee.

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Family

Cinema summaries

Marian Van Til

Hannah and Her Sisters

Rated Adult Accompaniment
Stars Woody Allen, Michael Caine, Mia Farrow, Carrie Fisher, Barbara Hershey, Lloyd Nolan, Maureen Stapleton, Daniel Stern, Max von Sydow, Dianne Wiest
Written and directed by Woody Allen

Woody Allen's persona as the neurotic but loveable Jewish New Yorker who is constantly searching for life's meaning (and whose Jewishness and residence in New York are essential to that persona) has permeated virtually all of his movies. No matter what his character is named or does for a living, viewers always know that essentially it is Woody Allen's struggles and philosophizing they are witnessing.

As in most of his previous films, in *Hannah and Her Sisters* Allen still copes with life's pain and seeming absurdities with his unique wit. But he now seems hopeful that he may soon discover that life makes sense after all — he admits that one must believe in God for life to ultimately have meaning. His character's strangely humorous but earnest attempt to embrace Roman Catholicism is a big step on that road for Allen: having rejected the rigidity of orthodox Judaism, there was a time when he wouldn't have considered the possibility of the truth of Christianity, and certainly not in the highly structured form it takes in the Roman Church.

But Allen doesn't have the Answer yet, as his failure as a Catholic and a later confrontation with the Hare Krishnas show. It is his very basic human search, and the consequent "close but yet so far" feeling it evokes in Christian viewers that give this film its poignancy and which makes it more than just a casual night at the movies.

Allen's character, a hypochondriac TV producer, is not the only one in search of meaning. The others — Hannah (Mia Farrow, Allen's ex-wife in the film and real-life companion), her three sisters, the men in their lives, and their parents — form an urban ensemble of interrelated characters who are at various stages of discovery regarding themselves, their relationships and life.

The urban setting (and specifically New York, the city that never shuts down) is a crucial ingredient in the kind of frenetic energy the characters exude and in the kinds of relationships they develop. Christians must find fault with the kind of sexual code seen in the film. It should be pointed out, however, that, though one of the key relationships in the film is an adulterous one, Allen examines the motivations and struggles of the characters involved very carefully and does not condone their relationship.

Hannah and Her Sisters is a secular film which we should not ignore. It opens windows into the lives of the kinds of modern urbanites who seem to have it all — except the one answer they really need. Seeing this film while in New York City, as I did, gave it unusual impact; it created a special empathy for the characters.

It allowed me to better understand Allen's constant intellectualizing of the city's vast array of stimuli, including his confrontations with Christianity. We may well ponder, after seeing the film, how urgently *we* care about helping such urban searchers find the Good News. But we may also wonder whether a man like Woody Allen, who intellectualizes that search, will ever be able to open his *heart* long enough to find the Answer.

Recommended

small talk

Alice Los

The new church etiquette

Today's young children often come to church armed with G.I. Joes and Cabbage Patch Dolls. They carry pencils to transform any blank bulletin space into tic tac toe games before the Law has even been read. I don't know whether this says anything about their inability to sit still or whether it reveals the educational philosophy of their parents. Whatever happened to good old counting of organ pipes? Or discovering faces in waterstains on the wall? Or squeezing your eyes shut against the lights which makes beams come shooting up to your face?

Yet, considering the fact that I myself was raised on a starkly uncluttered pew, surrounded by serious adults and other empty-handed children, I've been surprised by my tolerance of this new church etiquette. This tolerance is probably sustained by the memory of a youngster who, some 20 years ago, would try for a seat at the aisle so he could yank his Daddy's robe when the latter strode towards the pulpit through the midst of a quietly expectant congregation. That devious plan having been foiled by my practised interference, a favourite dinky toy might then be mysteriously produced from his pocket only to be swiftly confiscated, leaving him (and his siblings as well) to their own devices as their mother had been years before.

Care Bears in the pews

Much has changed since then and Care Bears have taken their rightful places in the pews. But if I and others of my generation have more or less graciously accepted this fact, there's another phenomenon or two affecting the dignity of the worship service.

Candies, in noisy cellophane wrappers are fast gaining in popularity as a Calvinistic tide-me-over, leaving peppermints far behind in the Reformed ratings; and at any time during a 65-minute service, adults and children alike can be seen and, worse, *heard* to indulge.

As if that is not sufficiently disturbing, countless digital watches are beeping responsively on the hour like roosters in a barn yard at 4 a.m. Again, what happened to good old concentration?

The other Sunday I found myself in a big, beautiful church of another denomination. As the pews filled up around me I was struck by the hushed atmosphere. While the service progressed I delighted in the Spartan absence of any substance to suck or chew on. There weren't even any beeping watches! Had they left them at home on their dressers? That could hardly be the case. Had they remembered to turn them off? Perhaps. Or were they content to wear the quiet, unobtrusive variety? Who knows.

No children, no future

In the end, however, the very solemn silence got to me. I was missing something. What was it? The preacher could not be held responsible. He had a good sermon. The choir did its best and the organ music was impressive. I glanced around and then I knew. There were no Care Bears! No children had come trooping in, toting their toys and Sunday school papers. No youngster was restlessly paging through a hymnal, there were not even any young people indicating and representing a bright future for the congregation. How sad!

Suddenly the dignified quiet had lost some of its appeal for me and I *almost* felt inclined to favour the more casual, noisier variety of church service which seems to be the trademark of my own denomination, at least in Canada.

But then, why should there be a choice?! After all, children and good manners are not mutually exclusive, nor are adults and self-discipline. Clearly, we can have it both ways!

Alice Los is a housewife living in Kemptville, Ontario.

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Society

What's wrong with human rights? (1)

Ian Hunter

The *British North America Act,* which was the Canadian Constitution from 1867 to 1982, is silent on the question of human rights. Despite this, Canada's human rights record during these 115 years was no worse than that of other democratic countries, which had fundamental rights entrenched in their constitutions (the United States, for instance). Our record was better than that of virtually any non-democratic country.

I. A recent phenomenon

All of the Canadian statutes protecting fundamental rights were enacted after World War II. (The *Racial Discrimination Act* preceded by one year the end of the War, but it was so limited in application that it does not invalidate my point.)

In 1947, the province of Saskatchewan enacted our first *Bill of Rights.* This existed in splendid isolation until John Diefenbaker fulfilled a campaign promise, bringing in the *Canadian Bill of Rights* in 1960. In 1962, Ontario became the first province to enact a comprehensive Human Rights Code. Other provinces followed through the '60s and '70s. In 1976, a comprehensive federal *Human Rights Act* was enacted. On April 17, 1982 the *Constitution Act,* containing an entrenched *Charter of Rights and Freedoms,* was proclaimed in force. That year, the most sweeping Human Rights Code in Canadian legislative history, one which declared a comprehensive "right to equal treatment" in almost every area of social life, came into force in Ontario.

In little more than two decades, Canada has gone from having *no* statutory protection of human rights, to having 10 provincial Human Rights Codes, a comprehensive federal Human Rights Act, a Canadian Bill of Rights, and an entrenched Charter of Rights.

Has this frenzy of legislative activity enhanced our freedom? Are our lives or property now more secure? Has the enactment of this legislation abated the public clamour about rights? Is Canada a less divided, a more harmonious country in which to live? Have these statutes diminished injustice and oppression?

"I do not believe that liberty can be legislated."

If my rhetorical questions suggest a measure of skepticism, I intend it. I do not believe that liberty can be legislated. I agree with the great American jurist, Learned Hand, who wrote that the spirit of liberty "... lies in the hearts of men and women; when it dies there, no constitution, no law, no court can save it; no constitution, no law, no court can even do much to help it; and while it is alive it needs no constitution, no law, no court to save it."

Rights at a price

The concept of a right necessarily implies a corresponding duty. Right and duty are correlatives; they merely describe two ends of a single relation. If I have a right, someone else must have a duty, or my claim to a right is meaningless. Many and varied rights are claimed today, but corresponding duties are seldom acknowledged.

Classical legal and political philosophy regarded freedom warily. It was a jewel, bought at a price. A free citizen had a duty to acknowledge the State's legitimate claims on his conduct. A free people had a duty to respect the liberty of minorities. A free State had a duty to respect the laws of nature and of God.

John Stuart Mill, in his classic treatise *On Liberty,* took pains to distinguish between liberty and licence. Liberty means freedom limited by corresponding obligations; licence means unbridled individualism, which leads to anarchy. As individuals, and as a society, we must realize that freedom does not mean, simply, the absence of restraint. Freedom means voluntary submission to appropriate restraint.

Malcolm Muggeridge once expressed it this way: to enjoy the freedom of the seas, one must submit to the discipline of chart and compass. The Collect for Peace in the Anglican *Book of Common Prayer* expresses the same idea when it speaks of a God "whose service is perfect freedom." To enjoy freedom in a democratic country, we must be prepared to submit to the discipline of law — both positive (statute) law, and natural law.

Who will oppose equality?

The unifying feature of Canadian human rights legislation is the concept of equality. The *Ontario Human Rights Code,* for example, proclaims a "right to equal treatment" in housing, services and accommodation, contracts, and employment. Section 15 of the *Charter of Rights and Freedoms,* which came into force on April 17, 1985, is more sweeping. It provides that every individual is equal before and under the law, without discrimination of race, national or ethnic origin, colour, religion, sex, age, or mental or physical disability.

Who will oppose equality? Who would stand against a Commission that has been created to advance human rights? Only the callous, or the inhumane, or perhaps the elitist who wishes to preserve some indefensible privilege. To criticize human rights legislation, its premises, and its enforcers, is to be regarded at best as an antediluvian, at worst as a redneck, and a sexist.

In a different context, C.S. Lewis once referred to a class of people as "the straighteners." These are the ones who, more in sorrow than in anger, seek to re-educate the benighted into a more tolerant and enlightened view. In Barbara Amiel's book, *Confessions,* the actual methods used by the Ontario Human Rights Commission's "straighteners" are wittily recounted.

As I have discovered from personal experience, to criticize human rights is to blaspheme against the only accepted orthodoxy of our age, Equality.

When, in 1976, I ventured some mild criticism of what I considered to be excesses by human rights commissions in a Canadian law review, I was denounced as a "fascist" by a former chairperson of the Saskatchewan Human Rights Commission. These commissions expect, and in large measure get, an immunity from public scrutiny and criticism.

II. Absolute commitment, undefined terms

"Equality" and "discrimination" are the key concepts upon which all human rights statutes are based. In Canada's human rights legislation, these terms are either undefined, or they are defined in such a vague, circular way that the definition is useless. One Judge called the definition of discrimination in the *Prince Edward Island Human Rights Act,* "a classic example of a definition which fails to define." It read: " 'discrimination' means discrimination as to the race, religion, creed, colour, sex, marital status, ethnic or national origin or political belief ... of any individual or class of individuals, and 'discriminates' and 'discriminatory' have corresponding meanings."

This lack of a definition means that the human rights commissions, and the "inquiry tribunals" that they appoint, have a *carte blanche* to extend the application of the legislation.

Moreover, when one scrutinizes human rights decisions, one finds quite different interpretations of both "discrimination" and "equality." This makes it extremely difficult to advise a client, or to avoid conviction.

Continued on page 12 ...

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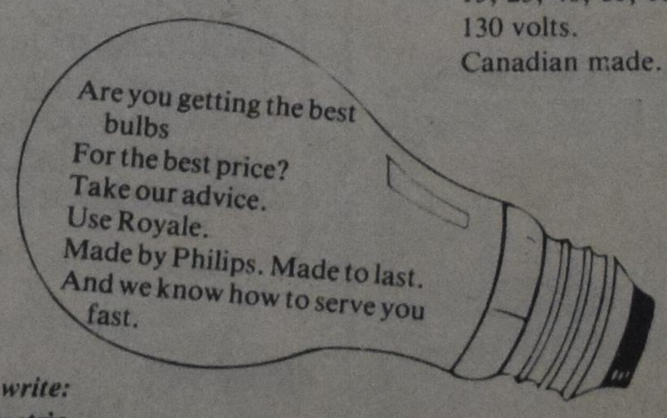
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Feature

A Protestant condemned to the galleys

The adventures of Jean Marteilhe

John H. Martens

Around the year 1750 a shocking book was published in France written by a former galley rower. The writer had been condemned on account of his Protestant Calvinist faith to serve a lifetime pulling the oars on one of his Most Catholic French Majesty's warships along with dozens of other such "criminals."

The title of the book was ***Recollections of a Protestant Condemned to the Galleys of France on Account of His Religion.***

It was a work of great merit and style and was eventually translated into other languages, including English. The writer was Jean Marteilhe, born in 1684.

In 1700, when he was 16, the dragoons came to his home province of Perigord to terrorize the Protestants by billeting with them and by trying to revert them to Roman Catholicism.

Actually, the quartering of dragoons with French Protestants had been going on in France for more than 20 years already, and the efforts by the "mounted missionaries" had been so successful, that in 1685 the Edict of Nantes (1598) was abrogated. This edict had given the French Protestants some freedoms, but with the perceived extinction of French Protestantism, the Edict of Nantes had become superfluous, according to King Louis XIV of France.

However, 15 years later, in 1700, Protestants still appeared to live in France, as the case of Marteilhe clearly demonstrates.

Young Marteilhe fled his home district but was seized in his attempt to cross the borders. Strenuous efforts to convert the fugitive to Catholicism were without result, and Jean was finally sent to the galleys in the port of Dunkirk. The galley to which he was assigned bore the name "L'Heureuse" (The Happy One).

Attack by terror

Marteilhe gives us a graphic description of the confusion and terror reigning onboard ships attacked by the swift galleys in the following words:

> because a galley moved along during such an encounter with amazing speed we soon were alongside the enemy ship and with all our might we raised our warcry or "chamade," which is done to frighten the enemy. The approach of a galley is something shocking and terrible; those who are able to bear the encounter without trembling, must possess a soul of iron.

This first-hand description of the way a galley operated and attacked its adversary has some added interest, as during this particular attack a Dutch ship "The Eenhoorn" fell victim to Marteilhe's galley.

The latter continues and tells us, that the crew of the "Eenhoorn" fled to the ship's hold and surrendered their ship without a fight when they heard the bloodcurdling enemy war cry.

Marteilhe points out how the other ships of the Dutch squadron were forced to remain idle, unable to make any headway against the attacker in the complete absence of any wind.

A favourite tactic of the galleys was often to head straight for the bow of an enemy ship, which in this way could not discharge its broadsides on the assailant.

When a vessel was operating under sail, however, three or even four galleys were no match for it.

Brush with death

Jean Marteilhe served 12 years on the galley "L'Heureuse" and no doubt his most frightening experience during this time came during an encounter with an English frigat. Jean's galley was lying so close to the English warship that he could touch the muzzle of an English cannon. From where he sat chained to his bench he was able to see an English sailor move with a burning fuse from one big naval gun to the next.

The unfortunate galley slave prepared for death by what he thought was his last prayer.

A thunderous explosion lifted him from his seat and only the chain to which he was tied prevented him from being flung overboard. An eerie stillness reigned after the encounter and the ships backed off.

Marteilhe wanted to tell his fellow-rowers on the same bench, that the danger was past. Then he noticed that they were all dead and he fainted. He regained consciousness when rough hands grabbed his injured leg. It had been thought he was dead and only his cries of pain prevented him from being tossed overboard.

Trek through France

It was in the year 1712 when an English squadron sailed into the harbour of Dunkirk. They overpowered the French galleys stationed there and set the galley slaves free; a blunder which cost the latter dearly. In a short time, most of them were rounded up again and marched off through the length of France to the naval base of Marseilles to serve anew on the galleys.

Top: loading and unloading of the galleys. Right: prisoners at the oars.

Marteilhe's description of the long agony-filled trek through France is unsurpassed in its evocative power and magic. It still fills the heart of the reader with pity for the poor convicts.

The prisoners were tied together in pairs with chains of about a metre in length fastened to iron collars around their necks. In the centre of this short chain was an iron ring about four inches in diameter.

Through this iron ring passed a long chain, tying together some 400 men or 200 couples in what was called a chain gang. The weight of the chains was such that each prisoner had to bear some 150 pounds all the way through France. They suffered incredibly and not a few perished on the way.

Marteilhe tells us how in many places and villages so called "New Converts" or "New Catholics" — former Protestants, forcefully converted to Roman Catholicism — lined the streets and shouted words of encouragement aimed at the Huguenots in the chain gang. Frequently "new converts" were heard to bewail their own inconstancy and weakness and implore the Huguenot martyrs in the gang to pray for them.

Freedom at last

On arrival in Marseilles Marteilhe was consigned to the galley "La Grande Reale." After only one year he, along with a number of other Protestant galley slaves, was freed in accordance with the terms of the Treaty of Utrecht ending the war of the Spanish Succession in 1713. Marteilhe went to Geneva with his friends, where they were welcomed with great enthusiasm during a triumphal entry into the city.

Later Marteilhe returned to France where he lived to become a very old man. At the age of 93 this martyr for Protestantism died. His eyewitness account of the atrocities on the galleys was written some four decades after his release. Only then was it more or less safe to write his memoirs and to have them published, for gradually in the second half of the 18th century a change of attitude towards Huguenots and other religious dissenters was beginning to manifest itself among the people of France, if hardly among the Roman Catholic clergy.

John Martens is a freelance writer and history buff living in Listowel, Ontario.

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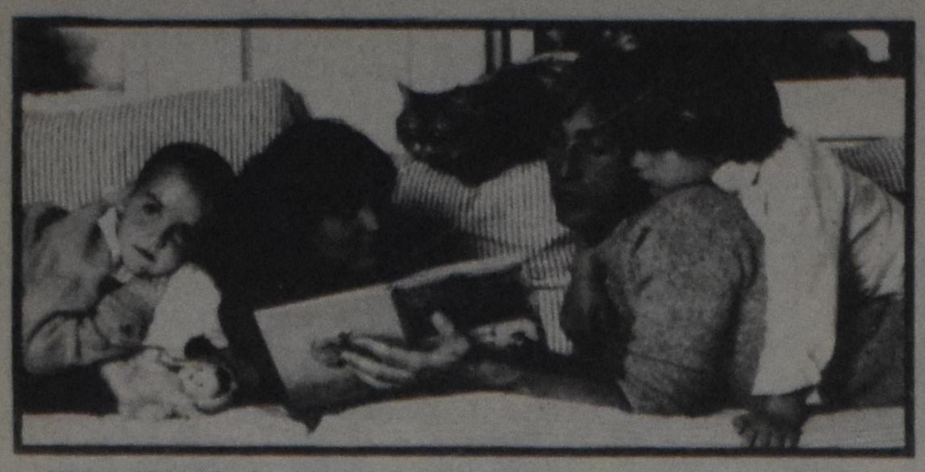
How can the church help the family?

Alice Los



Without having alerted readers to the fact that we were running a series on the family, we did in fact have such a series going through the months of January and February. The articles were prepared by members of the now abandoned Committee for Current Affairs, a standing committee of the Christian Reformed Women's Federation of Canada.

This article by Alice Los concludes the series that included: "A modern marriage too can succeed" by Christine Pleizier (January 10); "Many stepmothers are not wicked" by Sally Smid (January 17); "Leisure" by Jannie Feenstra (January 24); "Respect is a two-way street" by Joyce Geleynse (January 31 and February 7); "Modern motherhood" by Joyce Geleynse (February 21); "The Christian woman in middle-age" by Christine Pleizier (February 28); and "Divorce if necessary, but not necessarily divorce" by Jannie Feenstra (March 7).

All members of the Committee are from the Ottawa area.

This will be the last article in the series of articles produced by the Committee on Current Canadian Affairs. In this series the family held centre stage and was observed from various angles. But now that all has been said and done it's only natural for the believer to ask one more question: What about the church? Where does *it* fit in all this? If indeed it fits anywhere at all!

However, before we consider an answer, we should ask the following question:

"What is a healthy family?"

Such a family is probably recognizable by many fine characteristics which, each in turn, emphasize another facet of its all-round health. But basic to its good health are parents who listen to God and pass on what they hear to their children, much in the vein of Deuteronomy 6:6,7.

It should be noted that this does not always and necessarily call for a flashy display of religious fervour. But a deep and loyal commitment carried by faith will not remain unnoticed and will set a compelling example. Love of the parents for each other (if the family is privileged to have them both yet) as well as the love between parents and children and among siblings, should be richly evident.

And blessed is the family whose parents don't hesitate to give leadership and dare to discipline. A sense of humour is a gift of God, often bestowed upon His children as an extra dimension of good emotional health.

In the spiritually and emotionally sound family, furthermore, tears are nothing to be ashamed of and feelings are freely expressed, even anger. Although wise parents will remember Ephesians 4:26.

Time and talents are committed, quite naturally, to the church, the Kingdom and the wider community. Public service is not shunned because, in all humility, the healthy Christian family wants to be like Jesus. There's also a desire to witness for the Lord, and if tolerance for the conviction of others is taught by the parents, there should also be known the urgency to learn how to discern the spirits.

If all this sounds too good to be true and unattainable for the average family, we ought to remember that it's a state of health we would want to *aim* for, and a Christian is encouraged to aim high. (1 Timothy 6:11) We all fall short, often and on many fronts. But in the church we find a God-given ally. And so we ask the next question:

"How can the church promote a healthy family?"

First things first. A church is usually associated in the public mind with preaching and a preacher most of all. Rightly so. The church's main mission on this earth is to proclaim the Word! Sadly, this is not always appreciated for the great life-support system which it is. In her article "How about that sermon?" (*The Banner*, December 17, 1984) Lois Tubergen asks: "What will the Lord say to us one day about our casual treatment of sermons? God's Word is a powerhouse; if we aren't getting any electricity through, something's wrong with our connection."

Secondly, the church is called to educate its members which is done by means of catechism classes, Sunday school and Bible study groups. It's another measure of spiritual and moral support for the Christian family to rely on.

On a more practical level the church, and its members individually, are called to hurt-preventive action, which, in this imperfect world, has to be closely linked to healing action. To be truly effective in this respect it's probably a good idea to divide each congregation into so-called households of faith, small groups of people who look out for each other, share each others joys and burdens, pray for each other and alert the church's leaders if necessary. It's one way of keeping the promise given for each other's children at their baptism which really is a promise enfolding *all* the children of the Covenant.

The single persons of the congregation are to find a place in these households of faith too, of course. Even if single persons are to be very much respected in their own right for which reason a separate single's group may find its place alongside the Women's Society and the Young Adult's Club, to name a few.

Discretion is needed

Meanwhile, respect for the privacy of each family and each single person is a must. To know when to show love and support and when to retreat requires great sensitivity, a quality which ought to be honed to perfection among Christians. To allow families to spend time alone, each local congregation would do well to keep meetings to a minimum, or to restrict them even to only a few nights per week. Much business, even church business, can be streamlined into less cumbersome formats which should be a great challenge to those involved!

Yet, with all this support available, there will be in each local church, families and single people who choose to go it alone. They hesitate to mingle or to accept help. What then? It's another challenge of the congregation's love and capacity to accept all people for what they are. A certain exasperation is understandable but should be kept under cover. And a concerned, if unobtrusive eye, is to be kept on those members for a change of heart. And if all members together strain their ear for the Word of God, not much can go wrong ... and families will flourish.

Alice Los is a frequent writer in Calvinist Contact. With her pastor-husband Dick, she lives in Kemptville, Ontario.

What's wrong with human rights? (1)

... continued from page 10.

What constitutes discrimination?

The word "discrimination" itself has undergone a dangerous metamorphosis. In the eighteenth and nineteenth centuries, discrimination was regarded as a quality, essential to a cultivated intellect. To be capable of discrimination, to be able to make choices, consistently for the better, was the mark of an educated man and of a civilized society. Today, the word has become an epithet, infused with derogatory innuendo.

It is worth stating, even tritely, that not all discrimination is offensive. Some discrimination draws unwarranted and invidious distinctions between persons who deserve to be treated as equals; this has adverse social consequences, and deserves legislative prohibition. But not all discrimination is invidious.

For several decades the *Employment Standards Act* required Ontario employers to provide taxi transportation home for female employees who had to work after 11 o'clock at night. This was clearly discriminatory: a benefit was to be provided to women and not to men. The reason for this discrimination was obvious: women face a higher risk of sexual assault on city streets at night.

However, the Ontario Human Rights Commission considered this section of the *Employment Standards Act* to be paternalistic, and successfully lobbied for its repeal. After it had been repealed, the Commission received some letters. I remember one from a woman who had worked as a waitress in Northern Ontario. The Commission's action had forced her to give up her job. She invited the three female members of the Commission — an historian, a lawyer, and a Judge — to come to Sudbury and walk home with her around midnight.

What constitutes equality?

"Equality" is also an elusive concept. The Western Fair in London, Ontario, was constrained to stop having a "Ladies' Day," on which women were admitted free to the fair grounds, as a result of a complaint to the Ontario Human Rights Commission. The Alberta Human Rights Commission charged a Calgary hotel with unlawful sex discrimination because it waived the cover charge for women on Thursday evenings.

At first, human rights commissions interpreted equality as requiring that everyone be treated in the same way. More recent decisions have held that equality may require differential treatment.

As a result of a complaint to the British Columbia Human Rights Commission, Lornex Mining Company was told to make all of the campsite bunk-house accommodation, formerly available only to men, available to men and women on the same basis. The company complied strictly. However, it made no significant structural alteration to the bunkhouse, which had a common shower area.

When a woman applied for, and accepted, accommodation, without first inspecting the place, she discovered the arrangement. She filed a complaint alleging sex discrimination. The Company argued that it had complied to the letter with the Human Rights Commission's prior order. It had made camp accommodation "available to female employees on the same terms and conditions as male employees."

The Board of Inquiry, however, held that discrimination may result from strict equality as well as from inequality. The Board decided that, "It is a fundamentally important notion that identical treatment does not necessarily mean equal treatment or the absence of discrimination."

"Equal treatment" may mean treating people the same way, or, it may mean treating people differently. The trouble is that the employer cannot know, in advance of being prosecuted, which view the Commission will espouse, or the Board of Inquiry will uphold.

An Ontario case from 1981 muddies the waters further. It holds that equal treatment may actually mean preferential treatment.

A Sikh gentleman, injured on the job, was sent to a Workmen's Compensation Hospital for physiotherapy treatment. The Hospital had a rule against carrying an offensive weapon on its property. As a Sikh, Mr. Singh insisted upon wearing his *kirpan* (a sheathed dagger, about eight inches long).

The Hospital did not enforce its rule against Mr. Singh until other patients became fearful and complained. Yet, the Board of Inquiry held that the hospital had discriminated against Mr. Singh. In future, the Hospital must not enforce its rule against Sikhs.

Concluded next week ...

Ian Hunter is Professor of Law at the University of Western Ontario, in London, Ontario. This article has been reprinted, with permission, from The Idler, April/May issue, 1985.

Classifieds

Classified Rates

Births $22.00
Marriages & Engagements $25.00
Anniversaries $30.00
Obituaries $30.00
Notes of thanks $21.00
Birthdays $20.00

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Calvinist Contact
99 Niagara St., St. Catharines
ON L2R 4L3 (416) 682-8311

Thanks

BOUWMAN: We wish to thank our relatives and friends for the concern you have shown, the many prayers, visits and sympathy cards we received with the recent loss of our dear husband, father, grandfather and great-grandfather.
Geesje Bouwman and family, 7900 McLaughlin Rd. S., Apt. H. 213, Brampton, Ont.

Births

BESTMAN: We are thankful to God for the gift of our second child. ANDREA JOHANNA was born on February 21, 1986; 2920 gram, 47 cm. A sister for Reuben. Second grandchild for Mr. and Mrs. Aart and Jo Bestman, The Netherlands; sixth grandchild for Mr. and Mrs. Peter and Ann Cupido, Calgary, Alta.
Miranda and Hank Bestman, 10319-155 St., Edmonton, AB T5P 0M1

BRANDSMA (nee Groot): With joy and thankfulness to God, we, Al and Rosalie, are happy to announce the birth of our first child, a daughter, NICOLE DANIELLE. She was born on February 14, 1986, weighing 7 lbs. 9 oz. First grandchild for Mr. and Mrs. Norman Groot and seventh grandchild for Mr. and Mrs. Bill Brandsma.
R.R.#2, Maney Rd., Smithers, B.C. V0J 2N0

DEN BAK-VISSER: With thankfulness to the Lord, we announce the birth of our son, HENRY JOHN, on February 22, 1986. First grandchild for Mrs. H. Visser, St. Catharines and also for Mr. and Mrs. Louis den Bak, Niagara Falls.
Randy and Deb den Bak, 2175 Mewburn Rd., Unit 54, Niagara Falls, ON L2E 6S4

HOSTASEK: Edward and Ena (nee Attema) thank God for the precious gift of a little girl, ANGELA RENEE, born February 21, 1986. She weighed 6 lbs. 13 oz.
Box 1606, The Pas, MB R9A 1L4

KOOPMAN: Michael and Grace (nee Sytsma) give thanks to God for the safe arrival of DENNIS JAYE on February 15, 1986, at 10:58 a.m. Dennis weighed in at 6 lbs. 12 ozs. Proud grandparents are Jack and Justina Sytsma of Caledonia and Harry and Nell Koopman of Stoney Creek. Dennis also has several very proud great-grandparents, Mr. and Mrs. O. Sytsma, St. Ann's, Mr. and Mrs. E. Geertsma, Lucknow, Mrs. A. Koornneef of Grimsby and Mr. R. Koopman of The Netherlands.

SCHOON: With joy and thankfulness to God, Spike and Marina, announce the birth of their son, JEFFREY PETER, born February 22, 1986; a brother for Kimberley and Douglas. Happy grandparents are Mr. and Mrs. R. Drost of Bentley, Alta., and Mr. and Mrs. B. Schoon of Oshawa, Ont.
13611-122 Ave., Edmonton, AB T5L 2W1

Marriages

LINDEMULDER-GOUTBECK: Henk and Winnie Lindemulder (nee vander Veen) of R.R.#2, Millet, Alta., joyfully announce the coming marriage of their eldest daughter, SHIRLEY ANN to CECIL BRIAN, son of Peter and Rose Goutbeck of R.R.#3, Fort Saskatchewan, D.V., on April 4, 1986 at Trinity CRC, Edmonton.

SAJEBA-VAN DEEMTER: It is with great joy that we, the parents, Mr. and Mrs. Alberta Sajeba and Mr. and Mrs. Ralph Van Deemter of Mississauga, Ontario, announce the forthcoming marriage of our children GRACE and HANK. This celebration of love will take place on Saturday, May 3, 1986, at 3 o'clock in the afternoon, D.V., at the Rehoboth CRC, Etobicoke, Ont. Rev. P. Van Egmond officiating.

SMIDS-LUBBERS: Believing that the Lord has brought them together, and with joy and thanksgiving to our God, we, Ralph and Tina Smids, and Alice Lubbers (and the late Peter Lubbers) are pleased to announce the forthcoming marriage of our children, LINDA and GERALD. The wedding ceremony will take place, the Lord willing, on Saturday, March 15, at 7:00 p.m., in the First Chr. Ref. Church, Chatham, Ont., with pastor Wm. Dykstra officiating.
"The Lord delights in those who fear Him, who put their hope in His unfailing love." (Psalm 147:11)
Linda & Gerald's future address: 150 Thomas Ave., Wallaceburg, ON N8A 4V8

Anniversaries

Congratulations to Rudolf and Grace Hunnersen (nee Slomp) who will celebrate their 50th wedding anniversary, D.V., on March 26, 1986.

Enschede, Holland — Brampton, Ont.
1936 — 50 years — 1986

RUDOLF and GRACE HUNNERSEN
(nee Slomp)

On Wednesday, March 26, 1986, D.V., our parents, grandparents and great-grandparents will celebrate their Golden wedding anniversary. We wish them God's blessing through all their days and pledge them our love.
Jane & Aart Warnaar — Barrie
John & Henny Hunnersen — Guelph
Andrew & Lia Hunnersen — Norval
Betty & Ed Schipper — Georgetown
Trudy & Martin Adema — Newmarket
Bert Hunnersen — Toronto
Alice Hunnersen — Toronto
Mike & Janet Hunnersen — Cambridge
Alisa & Robert Kepka — Ashton
Charles & Janice Hunnersen — Guelph
26 grandchildren and three great-grandchildren.
Home address: Trinity Towers #414, 7900 McLaughlin Rd., S., Brampton, ON L6V 3N2

1951 — March 13 — 1986

HERMAN and AGNES DEEN
(nee Mooibroek)

We, their family, would like to extend our congratulations and best wishes to our parents and grandparents on their 35th wedding anniversary. Our prayer to God is that He will bless and care for them in the years ahead as He has in the years past.
With love from:
Gertie & Frank Hansma; Dave, Mike, Sherilyn — Drayton, Ont.
Jane & Tony Mulder; Luke, Angela, Herman, Lisa — Lucknow, Ont.
John & Shirley Deen — Regina, Sask.
Maynard & Joyce Deen; Bryan, Kim, Calvin, Rick — Drayton, Ont.
Jeanette Pronk; David — Arthur, Ont.
R.R.#2, Drayton, ON N0G 1P0

Looking for a teaching position? Check our classifieds.

Anniversaries

1956 — March 11 — 1986

With thanksgiving to God, we announce the 30th wedding anniversary of our parents and grandparents,

WILLIAM and AGNES BENNINK

Congratulations Mom and Dad, Oma and Opa!
May God bless you and continue to give you much joy together.
With our love:
William & Patricia Dodds; Lauren — Columbus, Ohio
Fred & Arlene Bennink; Aaron, Kaitlin — Grimsby, Ont.
David & Nancy Bennink — Hawthorne, N.J.
Sharon Bennink — Calvin College
Home address: Cherryhill Dr., Grimsby, ON L3M 3B3

Monster — Huttonville
1951 — 1986

"Then you will know which way to go, since you have never been this way before."

Arij & Janny BOVENBERG

Thankful to the Lord for His gracious care throughout their lives we will celebrate, D.V., our parents' and grandparents' 35th wedding anniversary on March 22, 1986. May the Lord continue to be near you.
With love and best wishes:
Connie & Tony Dryfhout; Melanie, Liza, Kenneth, Alana — Brampton, Ont.
Frank & Joanne Bovenberg; Esther — Norval, Ont.
Betty & Simon Roeleveld; Derek — Richmond Hill, Ont.
Rita & Wes De Gier; Cara — Brampton, Ont.
Ingrid Bovenberg — Huttonville, Ont.
Home address: Huttonville, P.O., ON L0J 1B0

Anniversaries

Sarnia — Wyoming
1951 — March 30 — 1986

With praise and thanksgiving to our Lord, we wish to announce the 35th wedding anniversary of our dear parents and grandparents,

WILLIAM and CATHERINE FEENSTRA
(nee Tiggelaar)

May the Lord continue to be near them and bless them in the years to come.
Much love from their children and grandchildren:
Diane & David Broad; Christopher, Kathleen — London, Ont.
Jenny & Simon Muizelaar; Jeffrey — Oshawa, Ont.
George & Darlene Feenstra; Nicole — Wyoming, Ont.
Karen & Paul (fiancee) — Wyoming, Ont.

Friesland — Bowmanville, Ont.
March 30, 1961

On March 30, 1986, D.V., we hope to celebrate the 25th wedding anniversary of our parents,

BILL (Wiepke) and ALICE (Alida) WESSELIUS
(nee de Vries)

Wedding text: "A threefold cord is not quickly broken." (Ecc. 4:12b)
Congratulations Heit en Mem, with love,
John (Jan. 6 - Oct. 11, 1962)
John & Janna
Sebold
Henry
There will be an open house on March 29, 1986, at Knox Christian School, Bowmanville, from 7:30 - 9:30 p.m. for family and friends.
Present address: Scugog Rd., R.R.#1, Bowmanville, ON L1C 3K2

Personals

Single mother with two sons — teen and pre-teen, has a sincere desire to meet a committed Christian man up to the age of 45. Reply to Box #2416, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Het Consulaat-generaal zou gaarne in contact willen komen met de navolgende personen:
ALBLAS, Jacobus, geboren op 13 februari 1921, laatstbekende adres in Nederland: Wilhelminastraat 46, Lekkerkerk, naar Canada geemigreerd op 10 april 1958.
HESSING, Derk Jan, geboren op 12 mei 1909 te Rotterdam, naar Canada geemigreerd in 1955, laatstbekende adres: P.O. Box 52, Harrowsmith, Ont.
KLOP, Jan, geboren op 10 september 1898 te Rotterdam, naar Canada vertrokken met zijn echtgenote Wilhelmina Klaris tussen de jaren 1960-1965 om zich bij hun kinderen Johan en Sara Klop te voegen. Bestemming onbekend.
VAN LOHUIZEN, Hendrik, geboren op 23 juni 1937 te Haarlem, laatstbekende adres in Nederland: Kanaalstraat 53 te Amsterdam, naar Canada vertrokken op 29 juni 1978.
PEELS, J.M., laatstbekende adres in Nederland: Bosschebaan 9, Velp (NB) naar Canada vertrokken omstreeks maart 1984.
DE RUYTER, Rudolf P., geboren op 8 augustus 1956 te Leidschendam, naar Canada vertrokken in 1980, laatstbekende adres: P.O. Box 405, Wolfville, N.S.
SYARANAMUEL, Rudolf Johannes Alexander (roepnaam John), geboren op 9 januari 1929 in Indonesie. Vandaar naar Nederland gekomen in 1951 en gewoond hebbende te Haarlem, Eikenstraat 14. Naar Canada vertrokken in 1957 met bestemming Hamilton, Ont.
Consulaat Generaal der Nederlanden
1 Dundas St., W., Suite 2106, Box 2
Toronto, ON M5G 1Z3
Tel: (416) 598-2520

Anniversaries

Niewerkerk a/d Yssel — London, Ont.
1946 — 1986

Psalm 128:1,2.

With praise and thanksgiving to the Lord we hope, D.V., to celebrate the 40th wedding anniversary of our parents and grandparents:

PETER and NELLIE HOGENDOORN
(nee Karreman)

on March 28, 1986.
With love from their children and grandchildren:
Marg & Hank Vandersteen; David, Steven, Diane, Sandra — London, Ont.
Nancy & Bob Legge; Jason, Andrea — Owen Sound, Ont.
Irene & John Snider; Paul, Jennifer, Jodi — Owen Sound, Ont.
Peter & Joyce Hogendoorn; Christopher, Melissa — London, Ont.
Coby & Gil Henrich; Alisha, Katie — Owen Sound, Ont.
Mary & David Gillies — Owen Sound, Ont.
Brenda & Ray Vander Kooi; Leah, Adrianna, Nathan — Bentley, Alta.
Patricia & Chris Ford — Toronto, Ont.
Reception at Bethel CRC, London, Ont., on April 5, 1986. Congratulations only.
Home address: 209-95 Fiddler's Green, London, ON N6I 4T1

A subscription to Calvinist Contact is a good deal. See page 2 for subscription rates.

Obituaries

Called home to be with his Lord and Saviour, on February 26, 1986,

KARST BOONSTRA

in his 89th year.
Beloved husband of the late Grietje Zylstra.
Dear father of:
Fred & Dorothy Boonstra — Dundas
Kor & Tena Dykman — Dundas
Bill & Maryke Boonstra — Caledonia
Henry & Saakje Kort — Barrie
Joe & Sienie Boonstra — Burlington
Clarence & Joyce Boonstra — Burlington
Harry & Thelma Boonstra — Holland, Mich.
James & Jane Elzinga — Greensville
40 grandchildren and 41 great-grandchildren.
Survived by a brother in Australia, a brother and sister in The Netherlands. A sister in Jarvis, Ont., and a brother in Barrhead, Alta. The funeral took place on February 28, 1986.

Entered into rest, on February 19, 1986,

NICOLAAS DE GELDER

of Stoney Creek, Ont., in his 80th year.
Beloved husband of: Wilhelmina (nee Van Elswijk).
Dear father of:
Jack & Martha De Gelder — Stoney Creek, Ont.
Suzanne De Gelder — Brooks, Alta.
Maria & Peter Vander Baan — Thamesville, Ont.
Ena & Klaas Tigchelaar — Brooks, Alta.
Philip De Gelder — Burlington, Ont.
Peter & Dagmar De Gelder — Water Valley, Alta.
Also survived by nine grandchildren.
Funeral service was held on February 21, 1986, at the Fruitland Chr. Ref. Church.
"And now, Lord, for what do I wait? My hope is in Thee." (Ps. 39:7)
Home address: 90 King St., E., Apt. 208, Stoney Creek, ON L8J 1K7

Classifieds

Personals

Widowed man is looking for a live-in housekeeper, preferably a woman in her later years who is able to maintain a household and its responsibilities. Arrangements to be negotiated. For more information write Calvinist Contact, Box #2415, 99 Niagara St., St. Catharines, ON L2R 4L3

Obituaries

"Lord Jesus, I long to be perfectly whole ... Now wash me, and I shall be whiter than snow."
On Friday, February 14, 1986, our heavenly Father suddenly took home our dearly loved husband, father and grandfather,

ALFRED MAZEREEUW

at the age of 57.
Dear husband of Jenny Mazereeuw (nee Vanden Hazel).
Dear father and grandfather of:
Wayne — Moorefield
John & Lori Mazereeuw; Christopher — Wallenstein
Ron — Toronto
Joanne & Pete Vandenburg; Jason — Elmira
Alfred — Waterloo
Jeff — Toronto
Greg — at home
Funeral service was held Tuesday, February 18, 1986, at the Drayton Chr. Ref. Church. Rev. D. Velthuizen officiating.
Home address: R.R.#2, Moorefield, ON N0G 2K0

On Friday, February 21, 1986, God took home to Himself our dearly loved wife, mother and grandmother,

JANTJE SCHIPPER
(nee te Strake)

Dear wife of Arend Schipper — Wallacetown, Ont.
Mother of:
Sander & Willy Van Dorp — Clinton, Ont.
Gary & Grace Van Dorp — Burdett, Alta.
Ben & Jo Schipper — Wallacetown, Ont.
Ed & Atty Schipper — Chesley, Ont.
Rudi & Ria Bouius — St. Thomas, Ont.
Len & Jo Newell — Manila, Philippines
John & Jane Andrews — St. Thomas, Ont.
Loved by 31 grandchildren and one great-grandchild.
God comforts us in all our troubles, so that we can comfort those in any trouble." (2 Corinthians 1:4)
The funeral was held Monday, February 24, 1986, in St. Thomas, led by Rev. N. Overduin.

"All things work together for good to them that love God." (Rom. 8:28)
On Friday, February 21, 1986, the Lord called home to Himself to be with Him eternally, our husband, father, grandfather and great-grandfather,

JOHN STAM SR.

Beloved husband of Gertie (Guurtje) Stam-de Haan.
Dear father of:
Dick & Nettie Stam — Oakville, Ont.
Tom & Ann Stam — Bradford, Ont.
Bill & Reinie Stam — Burlington, Ont.
Rita & Frank Weening — Newmarket, Ont.
Len & Betty Stam — Bradford, Ont.
John & Susie Stam — Gilford, Ont.
Gertie & Barrie Brown — Creston, B.C.
Art & Janet Stam — Gilford, Ont.
Nick & Marilyn Stam — Oshawa, Ont.
George & Eleanor Stam — Newmarket, Ont.
Tymen & Mary Stam — Gilford, Ont.
33 grandchildren and three great-grandchildren.
Home address: R.R.#1, Gilford, ON L0L 1R0

Obituaries

"I am the resurrection and the life. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die." (John 11:25,26)
On Friday, February 14, the Lord suddenly took home our dear brother-in-law and uncle,

ALFRED MAZEREEUW

in his 58th year.
May the Lord comfort and strengthen his wife Jenny and the children in their loss.
Wendell & Diane Vanden Hazel — Moorefield
Jake & Alice Visscher — Wallenstein
Bert & Gerdy Vanden Hazel — Moorefield
Wayne & Diny Vanden Hazel — Wallenstein
and nieces & nephews.

On Friday, February 14, 1986, the Lord took home in His infinite wisdom, His child, our son, brother and uncle,

ALFRED MAZEREEUW

at the age of 57 years, of Moorefield, Ont.
Dearly loved son of Margaret Mazereeuw and the late John Mazereeuw of Taber, Alta.
Dear brother of:
Peter & Jenny Mazereeuw — Taber, Alta.
Emmy & George OpdenDries — Lacombe, Alta.
Helmut & Marguerite Mazereeuw — Burdett, Alta.
Aavina & Henk Rodermond — Medicine Hat, Alta.
Martha & Sid Nieuwenhuis — Lethbridge, Alta.
Jenny & John VanKeulen — Medicine Hat, Alta.
Rients & Margaret Mazereeuw — Coaldale, Alta.
Many nieces and nephews.
He will always be lovingly remembered by us for his kindness and loving nature.

Help Wanted

Greenhouse worker wanted at rose growing operation. Experience preferred. Peter Bulk, R.R.#2, 1278 Cataract Rd., Welland, ON L3B 5N5. Tel: 384-9559.

Help wanted: Needed immediately, young man experienced with machinery and **dairy cows** for full-time work. Call: (416) 342-3131 or (416) 342-2082.

Obituaries

Zevenhuizen (Gr.) Smithers, B.C.
June 23, 1908 February 16, 1986
After a short illness, God took home to be with Him forever, our dear husband, father and grandfather,

STANLEY (Stoffer) VEENSTRA

at the age of 77 years.
"My flesh and my heart fails but God is the strength of my heart, and my portion forever." (Psalm 73:26)
Dearly loved husband of: Griet Veenstra (nee Tel).
Dear father of:
Fettje & Andy Veersen — Neerlandia, Alta.
John & Sara Veenstra — Smithers, B.C.
Henny & Dick Groot — Smithers, B.C.
Linda & Evert Vroon — Rocky Mtn. House, Alta.
Willie & Ted Vander Hoek — Langley, B.C.
Ted & Joanne Veenstra — Smithers, B.C.
Jenny & Roger Huitema — Peers, Alta.
George & Tina Veenstra — Smithers, B.C.
Grandfather of 43 and great-grandfather of nine.
One surviving sister, Aaltje Middel at Shalom Manor, Grimsby, Ont.
Home address: Box 252, Smithers, B.C. V0J 2N0

Help Wanted

Help wanted by Beamsville **greenhouse.** Temporary full-time from March 15 to May 31. Call 563-4511 during working hours.

Required responsible person for general **nursery work,** starting April 1. Please call 416-934-1732 after 7 p.m.

A single person on a **dairy** farm for general farmwork. Non-smoker preferred. Room and board provided. Phone: (519) 887-9015.

Hamilton District Christian High School is looking for a full-time **secretary.** We seek an experienced person with good typing and dicta skills, someone who can work independently in the busy atmosphere of a school office. Please send resume to: Ron Dirkse, Principal, H.D.C.H.S. 28 Athens St., Hamilton, ON L9C 3K9

Accommodation

Two roommates to share four-bedroom house in downtown Hamilton. Available May 1. Call 528-8670.

Bed & Breakfast
Kom terug naar Nederland. U kunt logeren aan de rand van Utrecht, F.150.00 per persoon per week. Inlichtingen: Mvr. Sneller, Pr. Irene Laan 53, Utrecht, or call G. Van Soelen (416) 454-1295 after 6 p.m.

Expo 86: Bed & breakfast offered by Chr. Ref. families in the greater Vancouver area. Part of proceeds for Chr. education. Book ahead. For more information call or write: Ann Vanderloo, 111 Durham St., W., New Westminster, B.C. V3L 1X2; phone: 604-521-1567 or Linda Noordam: 604-526-0093.

Help Wanted

Miscellaneous

I am looking for an investor to invest $50,000 in a Christian nursing home, backed by a second mortgage. Pay back 20% on a 5-year-term. If interested call Joanne of (416) 451-0240.

C.C. makes a nice gift.

Help Wanted

Wanted: Live-in or part-time **housekeeper** for respectable gentleman in the Niagara Region. Duties include housekeeping and baby-sitting school-age children. Please reply to Box #2417, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Auto Mechanic

We have an opening in our small, but busy, general repair shop for a licensed mechanic.

Please write:
Peter Kingma
11 Floral Dr.
Guelph, ON N1G 1R2
or phone: (519) 836-6604

Part-time and full-time jobs available at
Willowbrook Nursery Inc.
for driver/handyman and nursery employees
also at Bobby Lawn Spray
for estimators and sprayers.
Must be hard-working and willing to learn.
Send resume to:
P.O. Box 100, Fenwick, ON L0S 1C0
Phone: (416) 892-5350

CALVIN COLLEGE

Vice-President for Student Affairs

Calvin College invites inquiries, nominations and applications for the position of Vice-President for Student Affairs. The college seeks candidates who affirm the Christian faith, as expressed by the Reformed creeds. A position description and list of qualifications are available.

Nominations, or a letter of application, including a resume and list of professional references, should be sent by April 15, 1986, to:

Dr. Peter Vande Guchte
Chairman Search Committee
Calvin College
Grand Rapids, MI 49506
An equal opportunity employer

THE KING'S COLLEGE
A Christian Liberal Arts College

offering university-level education has an opening for a

Development Officer

reporting to the Director of Business and Development. Responsibilities include organizing fundraising programs (including corporate fundraising and foundation solicitation programs), promotion of the College to existing and prospective constituents, and liaison with The King's College Foundation.

Applicants must have at least two years university experience, possess good verbal and written communication skills, and assent to the College's educational philosophy. Familiarity with Christian post-secondary education and experience in fundraising preferred.

Send letter of application, resume and names of three references to:
Dr. Henk Van Andel, President
The King's College
10766-97 Street, Edmonton, AB T5H 2M1
or call: (403) 428-0727 for further information.
Application Deadline: April 1, 1986

CLAC needs Representative

The Christian Labour Association of Canada (CLAC) has an opening for a **Representative in its Hamilton, Ont., office.**
Applicants, male or female, will receive on-the-job training for one year in the area of organizing employees, negotiating collective agreements, organizing membership meetings, and generally promoting CLAC's Christian social principles and objectives.

Applications together with complete resumes, should be sent to:

Ed Vanderkloet, Executive Secretary
Christian Labour Association of Canada
821 Albion Rd., Rexdale-Toronto, ON M9V 1A3
Phone: (416) 744-2340

Classifieds

For Sale

Bakery in Central Alberta. Excellent opportunity for couple. Very reasonably priced at $25,000. Tel: (403) 346-0480.

For sale in Strathroy, Ont.: Bakery European-style pastries, imports and meats. A nice family project with a good return. Easy terms. Owner has other interests but is willing to train new owner. Phone: (519) 245-5450 eve.; (519) 264-2638 days.

For Rent

Florida-Palmetto-Gulf Coast: 2-bedroom mobile home in prestige park. Heated pool. Available from April 19, 1986. Phone: (416) 459-3913.

Vacations

FALCON LODGE

Family resort with housekeeping facilities. Please phone collect or write for brochure to Ton or Cathy Struyk.

Falcon Rd.
Huntsville, ON P0A 1K0
Tel: (705) 789-2603

* Airconditioning
* Waterbeds
* T.V.
* 26 units

TUDOR LODGE MOTEL
1665 London Rd., Sarnia, Ontario N7T 7H2

"It's been our pleasure"
Jerry and Frances Hettinga
Phone 542-7716

Lang's Resort and Campgrounds
Rice Lake

Reasonable cottages and campgrounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1986.

Write or phone for brochure:
Lang's Resort and Campgrounds
R.R.#3, Roseneath, ON K0K 2X0
Phone: (416) 352-2308

Real Estate

6385 laying hen quota; on paved road close to Strathroy. Attractive property with recently remodelled home, paved driveway and good outbuildings. The hen barn has full stair step cages and automatic feeding. Also on the property is 10,450 started pullet quota. Approximate income from the fowl and 46 acres of light loam soil is $66,000. Owners are retiring from farming and have already purchased another property. For information on this and other poultry operations please call:

Ches Counsell
THAMES VALLEY REALTY LTD.
P.O. Box 1093, Woodstock, ON N4S 8P6
416-537-3526 or Res. 416-423-6595
Best call time: 7-8 a.m.

ADA REALTY LTD.
3412 - 102 Ave.
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Contact us first when you think of moving to Edmonton and district.
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Real Estate

Farms for Sale

Stormont County, Finch Township, 205 acres, 180 acres tillable, some good bush. A good on-going dairy farm with an excellent 4-bedroom house, plus a swimming pool. The barn ties 62 head, 5 box stalls, pipeline, new air pump manure system just installed, cows, quota and a full line of nearly new machinery. This farm is an excellent buy at $435,000.00. List No. 9735, Delburn Baker, Crysler, Ont.; 1-613-987-2805.

FOR SALE

179 acres of excellent clay loam soil, well tiled, 155 acres workable, balance river flats and pasture. Barn 50 x 70 L 26 x 50 with 50 steel tie-ups, balance loose pens. Addition 40 x 60 with feed manger down the middle, stable cleaner, milk house, silo 20 x 70 with Patz unloader, silo 14 x 45 with Butler unloader, impl. shed, workshop. Spacious 5-bedroom red brick home, family room, large eat-in kitchen, dining room, full basement, car port. Priced at $219,000.00 with 6 5/8% F.C.C. mortgage.

300 acres with 210 workable, Harriston loam, 96 x 40 new hog finishing barn, natural ventilation, liquid manure tank with flush system. New L-shaped barn 78 x 140 L 45 x 65, can be converted to dairy or beef, 48 x 55 impl. shed. All of the above is brown steel with white trim. 2 steel graineries — 5000 bu. and 2000 bu. Brymor drier, hopper bin. 3 bedroom home with a new family room. Kitchen, dining room and living room rugged through-out, combination oil and wood furnace. Priced at $345,000.00.

For details call
F.A. GROSHAW REAL ESTATE LTD.
Harriston 519-338-3541
or 519-338-2166
Evenings: Earl Groshaw 338-3627
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N5W 3E6
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Your Complete Real Estate Service

Teachers

ABBOTSFORD CHRISTIAN SCHOOLS

invite applications for the position of:

ELEMENTARY PRINCIPAL
- K-7 250 students
- Some teaching duties

Secondary positions

Applications are invited for possible secondary positions in:
- commerce
- band/music
- industrial education
- science

Send applications with statement of faith, resume and references to:
Education Committee
Abbotsford Christian School
Box 157, Abbotsford, B.C. V2S 4N8
(604) 859-5528

AGASSIZ, B.C.: Agassiz Christian School invites applications for a possible opening in the **primary grades** for the 1986/87 school year. Applications are also invited for a possible part-time position in intermediate French. Please send applications, resume, and/or inquiries to: Mr. Rick Esselink, Principal, Agassiz Christian School, Box 323, Agassiz, B.C. V0M 1A0; Tel: (604) 796-9310 (school) or (604) 796-3209 (residence).

AYLMER: Immanuel Christian School is seeking applications for a possible opening in the **junior grades.** Applicants should possess the ability to teach French and music. Send application and resume to Andy Vander Ploeg, Principal, 75 Caverly Rd., Aylmer, ON N5H 2P6

BELLEVILLE: Quinte Christian High School is accepting applications for a qualified teacher to assume duties in September, 1986, with a major in phys. ed. and minor in math/science. Please contact the school in writing: Q.C.H.S., Box 158, Belleville, ON K8N 5A2.

BOWMANVILLE: Durham Christian School in Bowmanville invites applications for a **French teacher** and/or instrumental **music teacher** for the 1986/87 school year. Send applications to Ren Siebenga, R.R.#1, Bowmanville, L1C 3K2

BRAMPTON: John Knox Christian School invites applications for a possible opening in the **primary grades** for the 1986/87 school year. Please send application with the resume to the principal: Mr. I. Witteveen, John Knox Christian School, 82 McLaughlin Rd., S., Brampton, ON L6Y 2C7; tel: (416) 451-3236.

More teacher's ads next page.

Teachers

BRANTFORD: Brantford Christian School invites applications for possible openings in **grades 1/2** and **grades 7/8** for the 1986-1987 school year. Please send letters of application to Mr. Chris VanderVeen, Principal, Brantford Christian School, 7 Calvin St., Brantford, ON N3S 3E4. Telephone: (519) 752-0433.

BRESLAU: Woodland Christian High School invites applications for a POSSIBLE opening in September, 1986. Qualified teachers in **geography/choral music/P.E.** may apply to WCHS, R.R.#1, Breslau, ON N0B 1M0. This ad will run until March 21.

Teachers

BROCKVILLE: John Knox Christian School invites applications for a **teaching principal** and a qualified teacher for its **grades 1,2,3** class, for September, 1986. Special ed and French an asset. Please send resume and letters of application to: Mr. H. Somers, Principal, at 137 Pearl St., East, Brockville, ON K6V 1R2. Tel: (613) 345-1101.

BURLINGTON: We, at Trinity Christian School, invite applications for possible openings in the **primary, junior, senior grades.** Please include a resume and a brief statement of your thoughts on Christian education. Trinity Christian School, 650 Walker's Line, Burlington, ON L7N 2E7.

Sarnia Christian School

invites applications for the following position: in the 1986-1987 school year:

Principal
Teacher in primary grades
Other possible openings.

Please send applications to the school at:
1273 Exmouth St., Sarnia, ON N7S 1W9
or contact the school at 519-344-4562

Dundas Calvin Christian School

invites applications for the position of

principal

Calvin Christian School is in its 25th year of providing Christian education and is centrally located in the Golden Horseshoe. The position provides for half-time teaching and administration.
There is also a *possibility* of two teaching positions at the **junior level.**

Please send your applications along with your resume and statement of faith to:

Garry Glasbergen, Principal
Calvin Chr. School
R.R.2, Dundas, ON L9H 5E2
Tel. 1-416-627-1411 (school)
1-416-689-6259 (home)

Medicine Hat Christian School

Due to further expansion and expected vacancies in the schoolyear 1986-87, our inter-denominational school from kindergarten to grade 9 invites applications from qualified teachers in the following areas:

Kindergarten half time
Primary two or possibly three positions. Applicants with strong Christian commitments and a major interest in music are especially invited to apply.

Our brand new facilities will be located in Medicine Hat's newest surveyed area.

You are invited to send application, resume, and transcripts to:

Mr. William Slofstra, Principal
Medicine Hat Christian School
318 - 8th Street, N.E., Medicine Hat, Alberta T1A 5R6

EDMONTON CHRISTIAN SCHOOLS

Our system is now inviting inquiries and applications for teaching positions for the 1986-1987 school year.

Possible teaching positions open in:

Elementary
Intermediate
Junior High
Senior High

The four schools in our system have a diversified teaching staff, teaching students from grade K-12, with the added services of a curriculum coordinator and resource teachers.

This, combined with a progressive board, challenging and supporting the teaching staff to work out an educational experience which more clearly reflects Christ's claim on all of life and creation, allows for personal and professional growth.

Educators interested in joining a school community which seriously reflects upon its educational perspectives are invited to contact:

H.P. Visscher
14345 - McQueen Road, Edmonton, Alberta T5N 3L5
Tel.: (403) 455-8515

The Society for Christian Education in Southern Alberta
operating
Immanuel Chr. School in Lethbridge
and
Taber Chr. School in Taber, Alta.
invites applications from teachers for the following possible positions:

Taber Chr.: Primary
Junior High French-English-Science
Address correspondence to:
Mr. B. Reitsma, P.O. Box 2256, Taber, AB T0K 2G0
Tel. 1-403-223-4550 (school); 1-403-223-2258 (home)

Immanuel Chr.: Special education
Primary
Intermediate
Junior High Science
Junior-Senior High French
Junior-Senior High Industrial Education
Address correspondence to:
Mr. H. Konijnenbelt, 802 6th Ave., N., Lethbridge, AB T1H 0S1
Tel. 1-403-328-4783 (school); 1-403-328-7195 (home)

Classifieds/ Events

Teachers

DRAYTON: Calvin Chr. School will have one definite (due to growth) and one possible opening in the **primary** division and a possible opening in the **junior** division for the 1986/1987 school year. Drayton is a rural community located about ½ hr. from Kitchener/Waterloo. Please direct letters of inquiry to Mr. A.J. VanderStoel, Principal, Box 141, Drayton, ON N0G 1P0; tel: (519) 638-2935.

DUNCAN, B.C.: Duncan Christian School invites applications for a **junior secondary science** teaching position for 1986/87 school year. Ability to head the science department and teach some other subjects in grades 7-10 will be required. Applications are also invited for a possible opening in the **intermediate grades.** Please send applications, resume, and/or inquiries to: Mr. W. van Deventer, Principal, Duncan Christian School, P.O. Box #549, Duncan, B.C. V9L 3X9. Telephone: (604) 746-5341.

DUNNVILLE: Dunnville Christian School invites applications to fill possible vacancies in the combined **grade 5 and 6 class** (full time) and in the combined **grade 7 and 8 class** for principal's relief (part-time) Our school is looking for applicants with strengths in music and/or physical education. Ours is a growing school situated in the Niagara Peninsula. Applications should be sent to Mr. William R. Rang, Dunnville Christian School, R.R.#1, Dunnville, ON N1A 2W1.

FRUITLAND: John Knox Memorial Christian School invites teacher applications in the following areas. A part-time (70%) position in the **lower elementary** levels. Possible part-time (50%) position in **remedial education.** Please contact: Mr. J. de Jager, Principal, Box 27, Fruitland, ON L0R 1L0

GUELPH: John Calvin Christian School situated in a beautiful university setting invites applications for openings in the **grades 1 & 2 class,** part-time special ed and principal's relief (80%). There is also a possible **kindergarten** opening. Send inquiries and applications to: Jake Vriend, John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8 or call: (519) 824-8860 (school) or (519) 836-6507 (home).

HOUSTON, B.C.: Houston Christian School Society invites applications for the following positions: **principal, math teacher, grades 7-10, grade 5/6 teacher** and possible lower elementary teacher. The Houston Christian School is located in the beautiful Bulkley Valley in central B.C. Contact the principal: Mr. H. VanderMeer, Box 237, Houston, B.C. V0J 1Z0; tel: (604) 845-7736 (school) or 845-7907 (home).

JARVIS: Jarvis District Christian School invites applications for teaching positions in the **primary** and **junior grades.** Please send applications to: Pete Weening, Principal, R.R.#1, Jarvis, ON N0A 1J0; (519) 428-0887 (home), (519) 587-4444 (school).

LONDON: London District Chr. Secondary School invites applications for a **science** teaching position for the 1986/87 school year. Applicants should have a biology and chemistry background. Please send letters of application and resume to the principal: Mr. H. Kooy, c/o L.D.C.S.S., 24 Braesyde Ave., London, ON N5W 1V3; tel: (519) 455-4360. Deadline for applications: March 15, 1986.

Teachers

CHATHAM: The Calvin Christian School Society of Chatham, Ontario will require the services of a teacher for **grade 5** beginning September, 1986. There is a possible opening in the **primary grades** as well. Please send letters of application to Mr. John Postma, Principal, Calvin Christian School, 72 Tissiman Ave., Chatham, ON N7M 4G5. Tel: (519) 352-4980 (school) or (519) 352-7427 (residence).

NEERLANDIA: Neerlandia School, Alberta, invites applications for the following 3½ openings for the 1986-87 school year. **Grade 1, grade 4, language arts** (grades 6-10), ½ time position (fine arts, grades 7-10, plus some elementary courses.) Send applications to Dr. H. Treleaven, Supt., County of Barrhead, #11, Barrhead, AB T0G 0E0 and to John Piers, Principal, Box 89, Neerlandia, AB T0G 1R0. Phone: (403) 674-4308 (home) 674-5581 (school).

ORANGEVILLE: The Orangeville Christian School has possible openings in **grade 5/6,** part-time **remedial** and for a **teaching principal** for the upcoming school year. We are a small school (four full-time teachers) with an enthusiastic staff and a good support community. We are looking for like-minded teachers with a background in French and/or music for our grade 5/6 position. For the teaching principal position we are looking for experienced teachers who also have a strong interest or experience in administration. Inquiries and applications should be directed to: Mr. R. Duggan, Principal, Orangeville Christian School, Box 176, Orangeville, ON L9W 2Z6 or phone (519) 941-3381.

ROCKY MTN. HOUSE: Rocky Chr. School has a possible opening in **grade 1.** Please direct inquiries to Evert Vroon, Principal, Box 669, Rocky Mountain House, AB T0M 1T0; phone: (403) 845-3516.

Teachers

Ottawa, Ont.

Teachers required September 1986

For **science/math (physics/chemistry)** — grades 9-12

For **English/business** — grades 9-12

Ontario certification, mature faith, and Christian perspective of subject matter required. Apply to: Mr. D.R.S. Maggs, Principal, Redeemer Christian High School, 900 Merivale Rd., Ottawa, K1Z 5Z8

OSHAWA: Immanuel Christian School invites applications for openings in **grades 3-4** and **7-8.** We are looking for teachers with backgrounds in art, music, phys. ed. and science. Please forward resume, transcripts, record of experience and references to Mr. Peter VanManen, Principal, Immanuel Christian School, 849 Rossland Rd., W., Oshawa, ON L1H 7K4

RED DEER, ALTA.: Red Deer Christian School invites applications for the **primary grades.** (ECS-3) (definite grade 1 vacancy). Please forward a resume, credentials and references to: Mr. D. Plantinga, Red Deer Chr. School, 14 McVicar St., Red Deer, AB T4N 0M2; (403) 346-5795.

ST. CATHARINES: Beacon Christian High School invites applications for a one-year position in **English/math;** due to a one-year leave of absence. Other possible openings are in the **math, science, computer, business and geography** subjects for the 1986-87 school year. Please send letters of application, resume and/or inquiries to the principal: Mr. H. Kater, Beacon Christian High School, 2 O'Malley Dr., St. Catharines, ON L2N 6N7. Deadline for applications is March 15, 1986.

Why not advertise in C.C.?

Toronto District Christian High School

will have possible vacancies in the following subjects:
mathematics, French, English, family studies, music and typing
Please send applications and resumes to:
Mr. W. Barneveld, Principal
7900 Kipling Ave., Woodbridge, ON L4L 1Z5
Phone: (416) 851-1772

Hamilton District Christian High School

is seeking 2 full-time teachers
and 1 half-time teacher
and will need
1 French specialist
and 1 Science specialist
with combinations of any of the following: computers, English, geography, math.

Send resume to:
Ron Dirkse, Principal
HDCHS
28 Athens St., Hamilton, ON L9C 3K9

Ouders en Grootouders

U kunt nu sparen met behulp van de Canadese Regering, die U de kans geeft om extra geld te verdienen voor de studie van Uw (klein) kinderen.
Vraagt om inlichtingen over een *R.E.S.P., Registered Education Savings Plan,* dat men ook gebruiken kan voor studie buiten Canada!

University Scholarships of Canada
Box 6032, Station D, London, ON N5W 5R6
Of telefoneer (519) 453-8608 en vraag naar Rose Philip

CALENDAR of events

Mar. 15	Concert by the Clarkson Christian Reformed Church Choir and members of Knox Presbyterian Church Choir of Milton. John DeCloe conductor, Dennis VanRavens organist, Pam Van Weelden pianist. Held at Faith CRC, 2265 Mountainside Dr., **Burlington,** at 7:30 p.m. Admission $5.00. For info. call 681-2386.
Mar. 15 & 16	The First Chr. Ref. Church of **Surrey, B.C.,** will celebrate its 25th anniversary as a congregation. Everyone is welcome.
Mar. 20	Van Halsema evening, **Kingston** CRC, 8 p.m.
Mar. 20	Christian Farmers Federation of Ontario Public Information Meeting at 8 p.m. at the **Vineland** Research Station Administration Building. Speaker: Elbert Van Donkersgoed. Topic: "What future for young family farmers and growers." For info. call Ceus Westerhoff at (416) 563-8891.
Mar. 21	30th Anniversary Dinner & Celebration at John Calvin Chr. School, **Strathroy,** Ont. For info. call Marg Bulk at (519) 264-2444.
Mar. 22	Organ recital by Andre Knevel in St. Thomas Anglican Church, 99 Ontario St., **St. Catharines,** Ont. at 7:30 p.m.
Mar. 27	Christian Farmers Federation of Ontario invites you to attend the Provincial Board meeting in the **Georgetown** CRC. From 10 a.m. to 4 p.m. For info. call CFFO office: (519) 837-1620.
Mar. 28	"Kom nu met zang" — Hollandse Samenzang. Join us for a wonderful evening of singing hymns and psalms in Dutch at Immanuel CRC, Mohawk & 5th West, **Hamilton,** Ont., starts at 7:30 p.m.
Mar. 28-29	Lent and Easter Concerts by Adoramus and Maranatha Choirs under the direction of John Hunse. **Mar. 28:** Caledonia Presb. Church, 117 Argyle St. N., **Caledonia,** Ont., at 8 p.m. **Mar. 29:** First CRC (181 Charlton), **Hamilton,** Ont., at 8 p.m.
Mar. 28	Easter Concert by the Brampton Chr. Choral Society "Praise the Lord" directed by W. Hoekstra. Organist: Andre Knevel at 8 p.m. in the Second CRC, Steeles Ave., **Brampton,** Ont.
Apr. 4-12	Andre Knevel in concert, Second Annual Western Tour: **Apr. 4: New Westminster,** B.C.; **Apr. 5: Abbotsford,** B.C.; **Apr. 7: Edmonton,** Alta.; **Apr. 8: Red Deer,** Alta.; **Apr. 11: Lethbridge,** Alta.; **Apr. 12: Calgary,** Alta.
Apr. 4-6	25th anniversary of Agassiz Chr. Ref. Church. Former members, friends and pastors are invited. For info. contact: Mrs. J. te Brinke, 5058 Limbert Rd., R.R.#1, Agassiz, BC V0M 1A0. Phone: (604) 796-9143.
Apr. 5	All-Ontario Christian Male Chorus Festival at Covenant CRC, Parnell Rd., **St. Catharines,** Ont. Watch for further announcements!
Apr. 6	Spring Concert at 8 p.m. in the CRC, Caverly and South St., **Aylmer,** Ont. Participating choirs are: Ingersoll CRC Choir, Bel Canto Chr. Choral Society from London and the Shining Lights Choir from Aylmer, Ont.
Apr. 8-9	The Dutch 7 group of musicians and soloists with Renata Heemskerk will be performing at the following places: **Apr. 8:** Willowdale United Church, 379 Kenneth Ave., **Toronto,** Ont., at 8:15 p.m. **Apr. 9:** Central Presb. Church, corner Charlton & Carolina Sts., **Hamilton,** Ont., at 8:15 p.m. Tickets at the door.
Apr. 11-12	Concerts by St. Thomas & District Male Choir "Crescendo." **Apr. 11: Alliston** CRC at 8 p.m.; **Apr. 12:** Holland Chr. Homes in **Brampton,** Ont., at 2:30 p.m.; **Apr. 12:** Faith CRC, **Burlington,** Ont., at 8 p.m.
Apr. 11	Back to God Hour Rally at 7:30 p.m., First CRC, **St. Thomas,** Ont. Speaker: Rev. Juan Boonstra. Topic: Harvest Days in Latin America.
Apr. 12	Ontario-wide CPJ's members' meeting to decide on responses to letters from Premier Peterson, Larry Grossman, and Bob Rae on abortion, education, housing and social policies. Location: John Knox Christian School, **Brampton,** Ont. For more information, contact CPJ (416) 979-2443.
Apr. 12	Back to God Hour Rally at 8 p.m., First CRC, **St. Thomas,** Ont. Combined choirs consisting of: Chr. Ref. Choir of Ingersoll; Shining Light of Aylmer; Bell Canto of London; Gospel Group Country Crusaders, under the direction of Neila Lawson. Speaker: Rev. Juan Boonstra. Topic: Harvest Days in Latin America.
Apr. 12	Single's Fellowship Day at Bethel CRC, **London,** Ont. Theme: "Singles in the Image of God." Cost: $30.00. Register before Mar. 29 and write to: Singles' Fellowship Day, 246 Burnside Dr., London, ON N5V 1B9.
Apr. 12	1986 Spring Choral Festival of the Woodstock CRCs, Woodstock Immanuel Reformed Church and Stratford CRC. Special music by "Bonds of Love" at 8 p.m., in the Maranatha CRC, corner of Hwy. 59 and 401, **Woodstock,** Ont.
Apr. 13	Combined worship service in the Park St. United Church, **Chatham,** Ont., at 7:30 p.m. Music: Calvary Chr. Ref. Choir. Speaker: Juan Boonstra. Topic: Preaching the Love of God.
Apr. 19	34th Annual CLAC Convention in Silverthorn Collegiate, 291 Mill Rd., **Etobicoke/Toronto,** Ont. Registration at 9 a.m. Keynote speaker: Dr. Clark Pinnock. Topic: "CLAC - Pillar in a Free Society."
Apr. 19	25th Annual Spring concert in Willowdale United Church, Kenneth Ave., **Willowdale,** Ont. By the Choirs and Brass of the Ontario Christian Music Assembly, under the direction of Leendert Kooij, with Andre Knevel at the organ. Admission: adults $5.00, golden age and students $3.00. Time: 8:00 p.m.

Advertising Deadlines

Dated	Mailed	Display	Classifieds
Fri.Mar.21	Tues.Mar.18	Wed.Mar.12-8:30a.m.	Thurs.Mar.13-8:30a.m.
Fri.Mar.28	Tues.Mar.25	Wed.Mar.19-8:30a.m.	Thurs.Mar.20-8:30a.m.
Fri.Apr.4	Tues.Apr.1	Wed.Mar.26-8:30a.m.	Thurs.Mar.27-8:30a.m.

Classifieds/Events

Teachers

ST. THOMAS: Ebenezer Christian School invites applications for a position in the **primary grades.** Duties to begin with the 1986 school year. An interest in special education and remedial would be an asset. Send letters of application to: Mrs. Linda Vannoord, Sec. of Ed. Committee, c/o Ebenezer Chr. School, 77 Fairview Ave., St. Thomas, ON N5R 4X7; Tel: (519) 633-0690 (school) or (519) 631-4064 (home).

SMITHVILLE: The Smithville & District Christian High School is soliciting applications for possible teaching positions in **Bible, English** and **science.** Please send all letters of application to Mr. M.B. Stroobosscher, Smithville & District Christian High School, Box 310, Smithville, ON L0R 2A0

STRATFORD: Stratford & District Christian School invites applications for an opening for **teaching principal.** Please send resume to Chairman of the Board, Sid Vanderheide, R.R.#2, Mitchell, ON N0K 1N0 or phone (519) 393-5520.

TERRACE, B.C.: Terrace Centennial Christian, an interdenominational school serving grades K-7, located in the beautiful Skeena Valley, is accepting applications for a **teaching principal** for the 1986-87 school year. We are looking for an experienced, committed Christian teacher and/or administrator who is able to give leadership in our school and community. Inquiries including a resume should be directed: Ed De Walle, Board President, 4626 Munthe Ave., Terrace, B.C. V8G 2H8. Phone: (604) 635-2092.

THUNDER BAY: Thunder Bay Christian School is accepting applications for possible openings in the **primary** and **junior grades.** Send letter of application to Mr. John Tamming, Principal, Thunder Bay Christian School, R.R.#2, Thunder Bay, ON P7C 4V1.

TRURO, N.S.: Central Nova Christian School has possible openings for **teachers** and **teaching principal** in all levels from kindergarten through grade 9. Small 50 student school, CSI & OACS affiliated, interdenominational, multi-grade classrooms. Send inquiries to: Education Committee Secretary, Central Nova Christian School, P.O. Box 1486, Truro, N.S. B2N 5V2

WASAGA BEACH: SilverCrest Christian School, located in the beautiful surroundings of Wasaga Beach invites applications for possible openings in the **primary grades** for the 1986/87 school year. A part-time position in **elementary French** is also available. Wasaga Beach is located about ½ hour from Collingwood and Barrie. Please send applications with resume to the principal: Miss Val Morrison, SilverCrest Christian School, (Zoo Park Rd.), R.R.#2, Wasaga Beach, ON L0L 2P0.

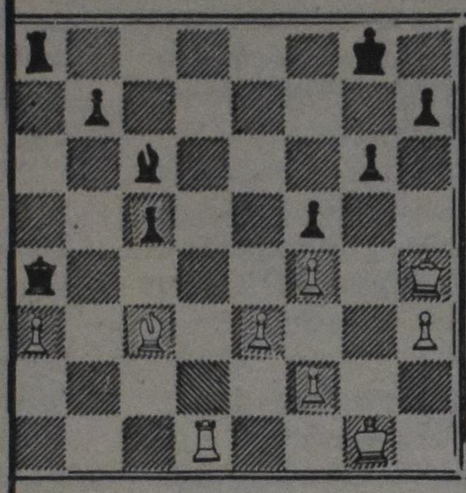
WELLANDPORT: Wellandport Christian School: Inquiries are invited for possible openings in the **primary** division and for a definite part-time position (60%) in the **junior** division. Direct all correspondence to: Wm. Thies, Principal, R.R.#1, Wellandport, ON L0R 2J0.

WOODSTOCK: John Knox Christian School of Woodstock will be in need of a **grade 2** teacher for the 1986/1987 school year. Please send letter of application and resume to the school: Mr. R. VanderPloeg, Principal, P.O. Box 243, 800 Juliana Dr., Woodstock, ON N4S 7W8. Phone: (519) 539-1492 (school) or (519) 539-2117 (principal's residence).

Let's Play Chess

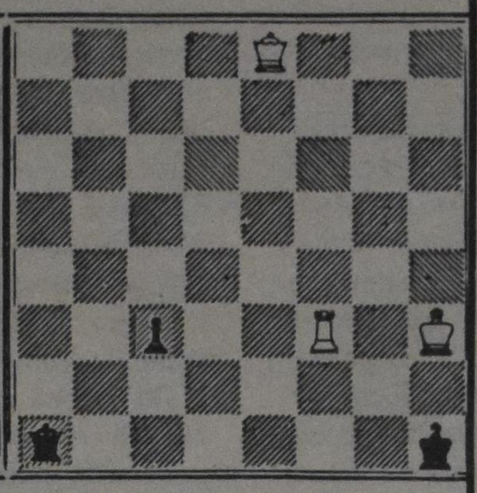
P. Layer

#1084
Game Position
9



9
White to play and win
3 pts.

#1085
W. Speckmann, Germany
1954
3



3
2-mover 2 pts.

Notes
1. White's position is threatening to deteriorate quickly. However, there is a way out. Can you find it: Three points (It's not too long.)
2. Black can prevent all threats except one in the miniature of #1085. Please give the key and threat, if any.
3. The deadline will be given with next week's problems.

Singles Fellowship Day

for
single adults, widows, widowers and single parents
"Singles in the Image of God"
when: **Saturday, April 12, 1986**
at: **Bethel Christian Reformed Church**
London, Ontario
cost: **$30.00**
includes: singing, workshops, meals and social activities
Register before March 29, 1986
c/o 246 Burnside Dr., London, ON N5V 1B9
make cheque payable to "Single Fellowship Day"

"Hitherto the Lord has helped us."

With thanksgiving in our hearts to God,
the Board and Staff of:
Ebenezer Christian School
St. Thomas, Ontario
invite former teachers, board members, students and friends to help celebrate our
Twenty-fifth Anniversary
We hope to hold our program of praise on
Saturday, April 26, 1986, D.V., at 7:30 p.m.
at Parkside Collegiate, Sunset Drive
St. Thomas
Refreshments will be served after the program.

Multiculturalisme betekent zakendoen.

"We moeten proberen wegen te vinden die verzekeren dat alle Canadezen hun ekonomische rol ten volle kunnen spelen, want niet alleen is gelijkheid van kansen een fundamenteel sociaal principe, maar het is ook volstrekt noodzakelijk voor ons ekonomisch welzijn."

Otto Jelinek
Permanente Commissie voor Multiculturalisme,
26 november 1985

De Staatsminister voor Multiculturalisme, de Edelachtbare heer Otto Jelinek, zal gastheer zijn van een Multiculturalisme - en Zakenconferentie in het Metro Convention Centre in Toronto op 11 en 12 april.

De onderwerpen van deze conferentie zullen o.a. zijn:

- Multiculturalisme en Canada's ekonomische ontwikkeling op lange termijn: beleid en vooruitzichten.
- Multiculturalisme en internationale handel: uitdagingen en kansen.
- Multiculturalisme en gelegenheden voor binnenlandse zaken: tourisme en gastvrijheid, communicatie en hogere techniek, ontwikkeling van kleine bedrijven en investeringskansen.
- Succes verhalen: gunstige gebruikmaking van de multiculturele zakenwereld en hulpbronnen.
- Opzetting van een netwerk: uitbreiding van kontacten ter bevordering van productie en diensten.

De conferentie zal regerings-, zaken- en beroepsorganisaties bij elkaar brengen met specifieke inlichtingen over programma's en diensten.
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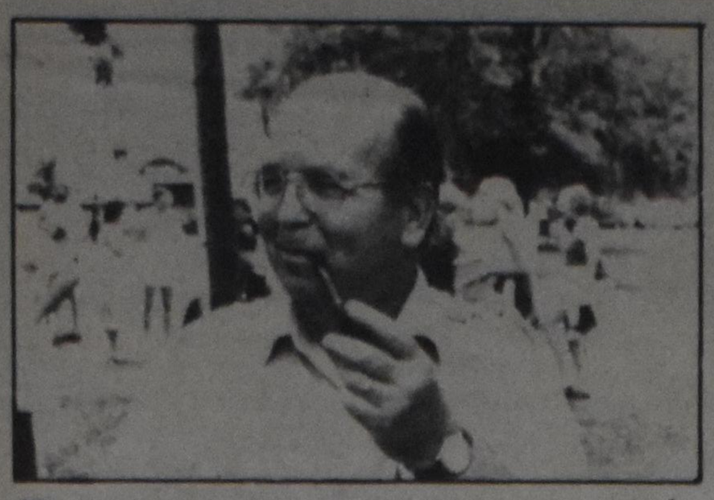
Translated by: Calvinist Contact

Dutch



De bron en de taak ...

Van Halsema's Onthullingen

Herman de Jong

Wat is het heerlijk op een warme zomerdag het water van een diepe bron te drinken. Dat water is lekker koud en helder. Er wordt beweerd dat men een bron moet blijven gebruiken. Men zegt dat een ongebruikte bron op de duur leeg komt te staan. Zolang men water uit een bron put, siepelt er water binnen uit kleine onderaardse riviertjes. Wordt de bron niet meer gebruikt dan raken deze riviertjes verstopt.

De ziel van een mens is als een bron. Dat, wat gebeurde met die ongebruikte bron, gebeurt ook met het innerlijk wezen van de mens als het levende water van God niet meer in ons stroomt. Als we niet constant van dat levende water putten, raakt onze ziel verdord. Om water uit een bron te putten heeft men soms een lang stuk touw nodig. Je moet er bij kunnen! De woorden van Jezus kun je vergelijken met dat touw. Die woorden verbinden ons diep innerlijk wezen met God.

Men moet blijven putten. Dat heeft mijn schoonzoon Wim wel goed gezien! Ik heb eens over Wim nagedacht. Het lijkt me toe dat hij met twee dingen bezig is. Hij put dagelijks uit de bron van het Koninkrijk der Hemelen zodat hij de kracht ontvangt om, net als Adam, de aarde te vervullen en haar te onderwerpen. Wim weet dat de mens een taak van God kreeg. Er staat immers geschreven: En de Here God nam de mens en plaatste hem in het hof van Eden om die te bewerken en te bewaren. Wim weet dat we een Paradijs verloren hebben, maar daarom zit hij nog niet bij de pakken neer. God gaf zijn Zoon Jezus Christus om al wat op de aarde is weer met zich te verzoenen, en zo in beginsel een nieuw Paradijs te introduceren. Evenals in het oude Koninkrijk, plaatst God zijn kinderen nu midden in het nieuwe Rijk, waarin alle dingen hun bestaan hebben in Koning Jezus, en geeft zijn navolgers een taak. Bewerken en bewaren. "Kingdom Work" noemen jullie dat in Canada .....

Maar laten we het nog eens weer over de "bron" hebben.

Wat is de leer van Jezus geweest? De evangelisten spreken doorgaans van het Evangelie des koninkrijks. Jezus predikt het koninkrijk der hemelen ... daarop richt hij alle aandacht van zijn volk. Waarom treedt Jezus met deze prediking op en waarom legt Hij het *accent* niet op de verlossing? Waarom stelt hij het *rijk* in het volle licht en niet b.v. de gemeenschap met God en de zaligheid? Op deze vragen krijgen we een antwoord als we ons eerst bezinnen op wat het Koninkrijk der Hemelen is. Dit rijk is niet hetzelfde als de hemel; het is ook niet de generale heerschappij van God's macht over alle schepselen, maar het is heel bepaald de liefdesheerschappij van God in de harten der Zijnen en vandaar in het hele leven; alleen door het werk van Christus en de toepassing door de Heilige Geest kunnen wij burgers van dit rijk zijn.

In het paradijs was dit rijk der liefde aanwezig, maar na onze zondeval werd het teruggetrokken in de hemelen; God brengt het in zijn genade weer op aarde en in deze wereld terug, in zijn beloften, in de schaduwen van Israël, in de theocratie onder het bondsvolk. Maar dit alles is nog geen volle werkelijkheid; die komt pas in Jezus Christus, van wie Zijn wegbereider zeggen kan: "Bekeert u, want ... het Koninkrijk der Hemelen is nabij gekomen."

Dit Koninkrijk der Hemelen draagt dus een geestelijk karakter en onderscheidt zich van de koninkrijken dezer wereld; het is nu, dus niet alleen in de toekomst. Jezus zegt: het Koninkrijk is onder ulieden; we hebben ten opzichte van dit koninkrijk een taak en een strijd, maar we hebben tegelijk te bedenken, dat hier de volkomen overwinning van dit rijk niet behaald en verkregen wordt, en dat dit koninkrijk altijd komende is. Uw koninkrijk kome, blijft de bede van Christus' kerk tot de jongste dag.

Het Joodse volk ten tijde van Jezus had het idee dat het koninkrijk nog ver af was. En als het zou komen, verwachtten ze dat het zoiets zou zijn als David's koninkrijk.

Maar in de prediking van Jezus vinden we de volgende lijnen: het koninkrijk door Hem geintroduceerd is *eerst* een rijk van geestelijke goederen. Het is een rijk van vergeving, gerechtigheid, eeuwig leven. Het is een rijk dat gaat over *ZIEL* en lichaam en dat straks op aarde ook in zichtbare dingen openbaar wordt. In dit rijk komt men niet door farizese wetsvolbrenging, maar door bekering, geloof en wedergeboorte. Het staat open voor armen, tollenaren en weduwen. Het is geen rijk van verdienste, maar van louter genade. Jezus geeft de regels van dat rijk aan in de bergrede, en die regels staan lijnrecht tegenover de wettische gerechtigheid der Farizeën. Nog eenmaal is het koninkrijk het onderwerp van zijn leer gedurende de veertig dagen tussen opstanding en hemelvaart. Jezus begint en eindigt zijn aardse loopbaan met het onderwijs van Zijn Koninkrijk!

Daarom neemt in de Nieuw-Testamentische prediking het Koninkrijk Gods zulk een belangrijke plaats in; veel breder b.v. dan het verbond Gods; niet omdat er een tegenstelling tussen de kerk des Heren en het rijk Gods zou bestaan, maar omdat Jezus het heilswerk zo breed mogelijk beziet en in het koninkrijk die breedte en wijdte het sterkst en het mooist uitkomen.

We spraken reeds van geestelijke goederen. Men kan zich geen Koninkrijk voorstellen als de burgers van dat rijk zich niet geheel en al ervoor inspannen. Daarom moet dat Koninkrijk der Hemelen eerst tot het hart doordringen. Het hele innerlijke wezen van de mens, hoofd, hart, ziel, bewustzijn en onderbewustzijn, introverte en extroverte eigenschappen, verstand en gevoel zal het koninkrijk der duisternis moeten verlaten en het koninkrijk van het Licht binnentreden. We zeggen wel eens dat het geloof een "zeker weten en kennen" is. Maar het is meer. Het zwaait ook onze verbeeldingskracht, fantasie, gevoelens en emotie om. Wij kunnen met al deze functies bij de Heer terecht. Christelijke psychologen in Noord Amerika spreken vaak van 'wholeness.' Dat woord is moeilijk te vertalen, maar het geeft precies weer waarop het Koninkrijk der Hemelen gericht is, de hele mens. De

Vervolg op pagina 20 ...

"Klein Duimpje" overgezet in het Engels

Eén van onze lezers bracht ons het volgende stukje vertaalwerk terug uit Holland. Alhoewel het verhaal gebruik maakt van Engelse woorden, is het toch moeilijk te volgen voor mensen die buiten de Engelse taal geen Nederlands kennen. Om die reden plaatsen we het op de Hollandse paginas, in de hoop dat onze lezers er van zullen genieten. Kunt u de Hollandse uitdrukkingen terugvinden?

De vertaling is van de hand van R. Cowsbrook. Zal dat een Koebeek moeten zijn?

There was once a poor woodchopper. "This wood-chopping," he said one day to his woman, "there sits no dry bread in it. I work myself an accident the whole day, but you and your 12 children have not to eat."

"I see the future dark in," his woman agreed.

"We must try to fit a sleeve on it," the woodchopper resumed; "I have a plan: tomorrow we shall go on step with the children, and then, in the middle of the wood, we'll leave them to their fate over."

His woman almost went off her little stick when she heard this. "What is there with you on the hand?" she cried, "aren't you good sob?"

But the woodchopper wasn't brought off his piece by her wailing, he gave no shrink. "It cannot differ to me what you think," he said. "There sits nothing else on, tomorrow we leave them in the wood."

Little Thumbie, the youngest son, had listened off his parents' conversation. The next morning before day and dew he went out and filled his pockets with pebbles. During the walk into the wood he knew unmarked-up to drop them one by one. Then the parents told the children to sprockle some wood, and shined the plate.

When the parents didn't come for the day any more, the children understood that they had been left in the stitch. Soon the waterlanders appeared. But Thumbie said: "Don't sit down by your packages, I will sorrow for it that we all get home wholeskins." Thank be the pebbles, he was able to find his way back.

"Good mighty," the parents said as they turned up, "how have you ragged him that?" "No art on," said Thumbie and explained what he had done. "If you want to be rid of us you will have to stand up a bit earlier."

That is just what the parents did. This time there came no pebbles on to pass, all Thumbie had was a piece of dry bread. He decided that his bread there then but must believe to it. He left a trail of breadcrumbs but he didn't have it in the holes that they were being made into soldiers by the birds.

******

His parents departed with the Northern sun, as on the day before, but this time Thumbie soon touched rid of the trail. What now? Good counsel was expensive. The sun was already under, it was raining pipestems and the crying stood Little Thumbie nearer than the laughing. At last he saw a tiny light through the trees; it turned out to be a house.

The lady who stood them to word was a giantess. She gave them what to eat but Little Thumbie received the feeling that something wasn't fluff. He had understood that the giantess' man, the giant, was a people-eater who would see no bone in devouring them. If we do not pass up, he thought, we shall be the cigar; as soon as they saw their chance clean they took the legs and smeared him.

******

When the giant came home, he sniffed the air and bellowed: I smell people flesh! Woman, why have you let them go there from through? Bring me my seven-league boots, I go them behind after!

He was about to haul the children in, but, wonder above wonder, just then he decided to lie down in order to snap a little owl.

"Shoot up, help me!" Thumbie said to his brothers as soon as the giant lay there pipping," we must see to make him his seven-league boots off-handy." He squeezed him like an old thief but they went ahead and knew him to draw his boots out. "Now we must make that we come away!" Little Thumbie said.

He put on the boots and quickly made himself out of the feet, carrying his brothers along. Also he had seen chance to roll the giant's pockets and pick in all his gold pieces.

******

"How have you boxed that for each other," asked Thumbie's parents in amazement when he showed up.

"It was a pod-skin," said Little Thumbie modestly. "I may be small but I stand my little man. And look, I have also brought a lot of poon. We used not to be able to allow ourselves billy-goat's leaps, but now we have our sheep on the dry. We will never come anything too short again! I

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Eén keer schreeuwde Chrisje ook

een waar verhaal

Lini R. Grol

Volgens de zusters van de kinderzaal was Chrisje met zijn vijf jaren veel te wijs voor zijn leeftijd. Ze begrepen er niets van dat hij over de dood praatte alsof hij het aanvaarde. Zijn zorgzame en godsdienstige ouders hadden hun kinderen van jongs af aan vertrouwd gemaakt met Jezus en God de Vader, en dat na zijn dood hij bij hen zou zijn.

Chris lag in een twee-persoons kamertje. Dat andere bed had telkens andere klantjes, want die kinderen werden beter en gingen naar huis. Chrisje niet. Op een dag kwam zuster Groen weer eens met een pijnlijke injectie voor Chrisje. Hij zuchte diep en aarzelde even voor hij zich willig overgaf aan de pijnlijke behandeling. Ze begreep zijn angst maar al te goed en zei zachtjes: "Kom Chrisje, wees eens even flink voor me." Ze streek hem even over zijn bolletje. Maar terwijl ze hem de injectie gaf zei hij dapper: "Ik doe het niet voor u, maar voor Jezus."

"Goed zo Chrisje. Ik weet zeker dat Jezus daar blij mee is." Ze had de injectiespuit even weggelegd voor de omhelzing die elke behandeling volgde. Ze knuffelde hem even en veegde stilletjes twee tranen van zijn bleke snuitje.

In het andere bed lag Tommy van tien jaar spottend toe te kijken. Voor hem was de naam Jezus of God zonder betekenis. Hoogstens een woord om beweringen te bekrachtigen of zijn conversatie te vullen.

Toen zuster de kamer uitging plaagde hij Chrisje: "Wie is die Jezus waarvoor jij je laat prikken zonder te schreeuwen?" Tom schreeuwde luid als hij een injectie kreeg.

"Ken jij Jezus dan niet? Hij is mijn vriend." Het klonk kalm en overtuigend maar tevens lichtelijk verbaasd dat iemand Jezus niet zou kennen.

Tommy spotte: "Waar is hij. Heb jij hem dan ooit gezien?"

"Nog niet." zei Chrisje rustig. "Maar als ik dood ga komt hij mij halen en mag ik bij hem en God de Vader in de hemel wonen." Hij wees omhoog.

Tommy lachtte en sprong uit bed. Hij staarde door het raam naar de bewolkte hemel en zei hard: "Ik heb nog nooit een God de Vader of Jezus in de hemel gezien." Kennelijk werd het doodgaan van zijn jeugdige kamergenoot over het hoofd gezien.

Plagend met een harde stem: "Ach jôh, dat bestaat niet. Er is geen Jezus."

"Wel waar." Chrisje knikte met veel overtuiging. "Het staat in de bijbel en moeder zegt wat in de bijbel staat is waar."

Tommy schamperde: "Ach jôh, de bijbel is maar een verhaal." Hij was zoveel groter en ouder dan Chrisje en hij had zo'n harde stem.

Chrisje klonk wanhopig toen hij uitriep: "Ik weet dat Jezus veel van ons houdt. Hij wil dat we bij hem komen, echt waar."

"Kletskoek." was Tom's plagend antwoord.

Eventjes was het stil in de kamer. Chrisje kon niet tegen Tommy op. Ineens een luide schreeuw: "Zuster! Zuster!" En dat was Chrisje die nooit schreeuwde voor een pijnlijke behandeling, of voor welke reden ook.

Zuster Groen kwam haastig aangelopen. Hij vloog haar om de hals en wees met een bevend handje naar Tommy: "Hij zegt dat er geen God is, en dat Jezus niet bestaat."

"Ach jongen toch." troostte ze Chrisje: "Er zijn nu eenmaal mensen die Jezus nog niet kennen. Jij bent gelukkig dat je vader en moeder je alles over hem hebben verteld. Jij weet heel goed dat Jezus van je houdt en op je wacht."

Chrisje straalde en knikte blij: "Ja hè? Bof ik effe hè zuster?" Hij keerde zich weer tot Tommy en zei goedig: "Ik zal het je wel vertellen hoor, dan ken jij Jezus ook." Hij greep naar zijn platenbijbel: "Kijk maar."

Tommy lachte honend, en ging diezelfde dag nog naar huis. Wie weet leeft hij tot vandaag nog in die onwetendheid.

Chrisje stierf een paar weken later in het volste vertrouwen, dat Jezus hem liefhad en in de hemel op hem wachtte.

Lini Grol is een schrijfster van boeken en gedichten. Ze is ook bekend door haar uitknipkunst. Ze woont in Fonthill, Ontario.

shall be able to buy myself a nail-suit at last! And a woody-stringy!"

"And I a soup-dress," cried his mother, "they are *you* of *it* these days."

"Great," his father exulted. "I shall buy us a motor-car." That afternoon he came riding to the fore in a sled of a wagon. "I seem to be having trouble riding straight out," Thumbie's father complained.

"That you thank the cuckoo," his woman said, "you have a piece in your collar. You have him around again. I shall stop you in bed."

The next day all the children were stuck in the clothes as well. In her new soup-dress, mother looked a cleanliness. After that, they moved to The Hague, where they bought a chest of a house on the New Explanation and lived happily ever after.

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Van Halsema

... vervolg van pagina 18.

schone parel van het Koninkrijk der Hemelen is echt niet bedoeld dat gedeelte van ons innerlijk "zijn" waar wij hardwerkende e Calvinisten nogal graag eens de nadruk op leggen, namelijk ons denkvermogen, alleen te heiligen. Mag ik het Koninkrijk der Hemelen en zijn discipelen eens vergelijken met het Koninkrijk der Nederlanden en burger Van Halsema? Als ons vliegtuig uit Canada over de Noordzee duinen vliegt kijk ik niet naar beneden en zeg dan tegen Margriet: "Het ligt er nog, ons Nederland." Nee hoor, er trekt een gevoel van ontroering door je heen. Het doet je wat, dat Nederlandje! Mijn hoofd zegt: daar is het weer! Mijn hart zegt: fijn hoor! Mijn intuitie vertelt me dat ik, zoals sommige van mijn vrienden in de laatste oorlog, voor dat land zou kunnen sterven. Als dan ons hele wezen zo onlosmakelijk is verbonden met onze aardse koninkrijk en koningin, zouden we ons dan nog niet sterker gebonden moeten voelen aan Jezus en Zijn Koninkrijk? Waaruit bestaat een Koninkrijk? Is het niet in de harten der burgers? Voortdurend halen we het levende water op. We laten de bron niet drooglopen. En dan kunnen we van kracht tot kracht steeds voort, en ons verdiepen in het mandaat dat God ons gaf: het aardrijk, het koninkrijk Gods te bouwen en bewaren. Maar daarover de volgende keer ....

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